

# THE CHINESE RECORDER

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## Editorial

### GLEANINGS AND FORECASTS.

In wishing our readers a Happy New Year, we gratefully, with them, remember all God's goodness during the past year, and rejoice in the possibilities that the opening year affords. At the same time we do not forget all that was disastrous during the past year and all that is portentous and menacing for the future. In the political and economic world there has been chaos and distress, and in the missionary sphere there has been financial stringency, heart-breaking economies, and serious administrative problems. With continual fighting and frequent banditry, and problems in the Church and out, we are naturally in closest sympathy with our suffering Chinese brethren and sisters.

The elements of hope are to be found in the spirit of service and self-sacrifice that is being fostered, in the fervent waiting upon God, in the new vision of a new order through the coming of Christ's Kingdom on earth, in the desire for a new and better leadership, and the recognition of the need of Christian character coupled with a new belief in the reality and necessity of moral and spiritual values.

Without touching on doctrinal questions we would express the conviction that on emerging from Christmas meditations we let the heart at this time have its true place in thoughts of the atonement, a subject which is possibly overmuch studied by the head. It was well remarked by Dr. James Denney that the man who is reconciled to God through

Christ and His passion is reconciled to love as the law of life. In speaking, in his last book, of the God of love, he declared that there is no reconciliation to Him which does not involve the acceptance of love as the law of our own conduct, as it is the law of His. As Christ laid down His life for us, so "we ought to lay down our lives for the brethren." Let us begin the new year not looking on our own things only, but on the things of others also.

So as to have as representative as possible the lessons for the new year from the gleanings of past years, we have asked for the experiences and convictions of a number of our co-workers.

G. M.

### **"THE CHINESE CHURCH."**

The Christian Church in China presents such a variety of conditions and stages of development that few general statements concerning it can with confidence be made. What may be wholly true of one group or area might not apply to others. There are some well-established, vigorous, self-supporting Churches in which the Foreign Missionary's leadership has long since ceased to be prominent. On the other hand, there are whole Provinces where the Church organizations are all or nearly all still in a nebulous state, depending in large measure on the initiative and supervision of the Foreign Missionary.

The Chinese Church was said to have been "born" at the National Christian Conference in 1922. What really took place, we surmise, was: that in the Conference the Foreign Missionaries as a body gave expression to their desire and readiness to pass over leadership in the Church to the Chinese brethren, and the Chinese delegates in the Conference recognized with manifest gladness and sober humility that this responsibility is theirs. Thus the Church in China realized as never before its liberty and responsibility to develop its own life in its own way, as led by the Lord, the Spirit.

The Conference was rightly regarded as epoch-making. Its significance was recognized with unfeigned satisfaction by the representatives of the Boards of the Foreign Missions as well as by the missionaries themselves.

There was however another development, perhaps not audibly expressed, but felt, and which, it is feared, is increasingly operative. The trend, perfectly natural and legitimate, towards Chinese leadership in the Church, had drawn some of its momentum from the strong and rising tide of national self-consciousness in China. That national self-consciousness resents anything which suggests foreign domination. The Chinese nation passionately claims to possess its own land and to manage its own affairs. That foreign missionaries had heretofore been the leaders in Church organizations, had shouldered the tasks of initiative



and supervision, and borne the chief responsibilities, had of old branded the Christian religion as "foreign" in the eyes of the multitude without; and therefore by the champions of the new patriotism it was depicted as but one species of foreign domination. There may indeed have been cases in which this view had justification, but that it was a generally true estimate of the relation between the foreign missionary and his charge, we do not imagine many with knowledge would assert. The genuine readiness and eagerness of the missionaries as a body to give place to Chinese leadership is its sufficient refutation. The foreign missionary was the leader in the Church, not because he was a foreigner, but because he was a missionary, a pastor, a spiritual teacher, an ambassador for Christ. His readiness to yield the leadership in the Church to Chinese brethren was because of confidence in their spiritual experience and fitness for such leadership. To keep that prominent may now be our best service to the Church. If the birth of the Chinese Church was in any measure an assertion of 'anti-foreignism' in the Church, it was in that degree a departure from the very core and spirit of the Christian religion.

The Church of Christ is not a national institution. It is supranational. To conceive of the Church as a body in which those of the same nationality, on the ground of nationality, must stand together as apart from those of other nationalities; as a body in which the foreigner is still a foreigner; is to distort and deny the basis of Church fellowship. In Christ there is neither Jew nor Greek. With the sincerest desire that the development manifested at the National Conference be maintained in its true significance, would it not be timely if a definite turn were taken away from the emphasis on nationalism, by substituting for the term "Chinese Church"—"The Church of Christ in China"?

G. W. S.

#### WHERE IS THE EMPHASIS?

Recent years have witnessed many changes in the forms of activity associated with the Church. Large developments in educational institutions, special attention to physical culture, the study of industrial and economic problems, and what not. "Social Service" is proclaimed as 'essential Christianity.' There is a healthy revolt against narrow pietism, against any attempt to restrict Christianity to ecclesiastical or theological concerns. There is a recognition that the Church's interests should be as wide as the world and that its influence should penetrate every department of life.

Yet it is the more necessary to emphasize that there is one central simple witness which has called the Church into being, and the perpetuation of which remains its single purpose. Amidst these miscellaneous

new forms of activity is there not danger that the Church may be drawn away from that which is the very spring of its life and, in feverish activities, lose that calm serenity which is found in the presence of God?

As life proceeds with us, one of the lessons which it brings is that to do anything worth-while we must limit our activities to those things which belong to us to do; check ourselves from wasting strength on tasks which if they are necessary at all ought to be done by others. It takes courage and self-denial to confine ourselves to the one thing given us to do. The Church has its specific work,—to keep an open door to seekers after God. The young and immature churches in China have in these last years been told of many things they ought to be doing. This and that auxiliary unit or group has been formed. May it not be well to state once again, however, that the one indispensable thing for all is, not to forsake the assembling of themselves together, with one accord, to reverence the Father's Name? The supreme hindrance to the coming of God's Kingdom is not unpropitious external or social conditions; it is not even evil doing, but *idolatry*—wrong reverence. What do we worship? That remains the crucial question. For, what we worship is what we honour; what we honour is what we desire; what we desire is an indication of what, in our deepest hearts, we are, and what in our ultimate attainment we shall be. The present urgent need of the Church in China is, a revival of the worship of the one and only true God.

G. W. S.

#### A YEAR IN CO-OPERATIVE EFFORT.

As year follows year the field of missionary co-operation ever widens. One society in China co-operates in 40 separate undertakings involving of course a very large percentage of its resources when we consider not only grants out of hand, but allocated workers, time taken for committees and boards and other unrecorded costs. Two questions are asking themselves rather insistently in these days. "Are we really getting the results we anticipated out of these efforts?" "Can we go on co-operating when such varied points of view are represented?" Beneath these immediate problems is the deeper one, "Whither is it all leading us?" The enthusiast for co-operation cannot put such questions airily aside, and assume that because the principle is good its application must be the best possible. Perhaps the way to clear thinking lies in a much more definite attempt to bring together the facts of co-operative work to appraise results and examine into difficulties in the light of the ultimate aim of our whole missionary enterprise. Undoubtedly strains are developed in united work, situations of difficulty arise which would not have arisen had each kept to his own groove. Are these unnecessary frictions which retard the wheels of progress, or are they the birth

pains of the new order? Can the Church in China express the unity of the Spirit unless we learn through pain and partial failure the actual way to a unity that is no dead uniformity? Some would preserve the faith through working in their own small sphere only with those who speak the same language and see eye to eye at every point. But there is a surer way to avoid error. Paul indicates it when he shows how through the rich variety of the Church we are to attain that maturity which protects us from being "blown from our course and swayed by every passing wind of doctrine" (see Eph. IV. 11-15 Moffatt's translation). There must be a basis of unity and how finely this is expressed in the earlier part of the same chapter! But this is not the unity around a shibboleth, it is unity which grows out of a rich common experience of the one life in Christ. What of the results? Tested by immediate visibility they may not seem adequate. Let us take the longer view. Let us remember what we are working for, not the triumph of a sect, but the coming of the Kingdom of Christ, the one who inspires and saves and leads us all. Seen thus we have to ask another question. "Can we, dare we, go back to the method of isolated efforts"? We need honorably to face the facts and difficulties and disappointments. Perhaps such an investigation should be undertaken during the new year so that we may learn how to eliminate needless strain, so that we may see where we have the form and lack the spirit. But the results of frank investigation need not be feared if before all else we seek the Kingdom of God.

H. T. H.

#### EVANGELISM—RURAL AND INSTITUTIONAL.

During the year 1924 much thought has been given to the problem of how best to reach the great masses of China's rural population with the Christian message.

It has been estimated that 80% of the Chinese people are still unevangelized, and that 300 millions of her population are working on the land.

In Conferences and on Committees groups representing the Chinese Church and the Missions have tried to think into this problem, to bring together the facts and to discover the principles underlying them, so as to formulate a policy and present a powerful appeal for a forward evangelistic movement.

Some of the best thinking has found in the RECORDER a medium of expression. There has at the same time also been much effort on the field to put theories and principles to the test in actual work. Among such efforts may be mentioned the work of the Biola Evangelistic Band in Central China, the very successful work in Tsang Chow and other North-China centres, and also in Fukien, Kwangtung and other places.



It is very evident that the great mass of Chinese scattered throughout rural China cannot be won for Christ and the Christian life without a great extension both in the numbers and influence of lay workers. *Every Christian an Evangelist* should be the ideal aimed at; lay leadership in village churches, lay preaching Bands, and a well trained "rural minded" superintendent ministry, which should give its chief strength to circuit work and to the guidance and instruction of the rural church community both in Christian life and Christian service.

There is of course still much work to be done in evangelizing the great city centres. These cannot be neglected.

Much too has been done and much should still be done to permeate our institutional work—Hospitals and Schools—with the evangelistic spirit and methods. These institutions should make a rich contribution to the Church of Christ in China. The National Christian Council through its Rural Church Committee and its other committees is doing excellent service both as a "pathfinder" and a "roadmaker."

E. B.

#### MEETING THE BACKWASH OF MEDICAL EDUCATION.

Despite the fact that Medical Missions like all other branches of the missionary activity are suffering from a dearth of workers yet we can look back with much thankfulness to what has been accomplished in the past year and with no little expectation of further advance in the year that is now beginning.

There are two points that might be especially noted in this connection. The development of medical educational work has cut off the supply of Chinese internes for country hospitals rather than increasing their number as was hoped.

The reasons for this are simple. The standard of medical education has been raised so rapidly and the cost of a full medical education, as well as the time occupied by it, is now so great that the numbers of students is comparatively small. Further the demand for these when qualified is so great and the salaries that they can command so large that few of them find their way to country hospitals and few country hospitals can afford to pay the salaries they require.

The result of this has been that many hospitals are now worse off for trained Chinese assistants than they were in the days when each doctor trained his own internes, a method which though very undesirable was often quite effective. To meet these difficulties an Institute for Hospital Technology is being formed to train less well educated hospital assistants in such a way that they will be able to give real expert help to the doctors of the hospitals sending them up for teaching. This will be done by giving short and thorough intensive courses in one subject only, as for example laboratory management, and then



sending them back to the hospitals for special work in the one line only. An enormous amount of help can then be given by taking the burden of the work off the doctor's shoulders along certain specific lines and there is possibility of considerable development of these methods. This promises to be one of the most striking lines of progress in medical mission work in recent years.

I can refer but to one other subject here. For years there has been considerable dissatisfaction about the health of students in our schools and colleges. The educationalists have blamed this on to the mission doctors and the mission doctors have felt that the schools themselves were mainly at fault. Such a state of things makes for anything but progress, and it was felt that something should be done to remedy it. A small conference was held lately of a few doctors and educationalists to discuss this matter and test the way by which such problems might be solved. After prolonged discussion a number of resolutions were passed with complete unanimity. It is believed that these will be approved by the larger bodies, both medical and educational, and that they will lead to a real improvement of the health of the schools in the near future.

J. L. M.

#### THE LITERARY CHALLENGE.

In the field of literature the Church in China is faced with a critical opportunity that amounts to an unprecedented challenge. Through the decades of missionary endeavor it has been recognized that as in no other nation, in China literature was revered and was consequently a most potent factor in propaganda. Now the aggressive liberalism of the modern Chinese press, the materialistic philosophy in vogue among youthful "scholars," the well-directed, though too often vicious and uninformed, literary attacks through pamphlets, magazines and books,—this whole activity among the educated and pseudo-educated, has utterly out-distanced the Christian literary activity.

A few denominational organizations have contributed their brave little crystal streams of literature which have scarcely been detected beyond the edge of the turbid river into which they fell. Even the Christian constituency has not been nearly adequately supplied. Our Christian workers with little discrimination devour whatever reading matter falls into their hands. The rather freely edited magazine, "The Life Journal," published by an earnest group of well-informed and thoughtful Christian leaders in Peking, has had a widespread influence in the student circles of Christianity's critics, suggestive of what a more comprehensive program of Christian journalism might accomplish.

The National Christian Council has felt compelled not only to delay a favorably considered project,—the publication of a Christian national

newspaper,—but also to accept the demise of the China Christian Literature Council without bringing into active being any successor. The group of Chinese Christian literati who organized for output at the beginning of the year have made slight progress and are further hindered in their most promising project by lack of funds and sympathetic co-operation, which might have been accorded them by others with like purpose and different method. Meantime the most accessible and widely influential field of newspaper evangelism remains almost unentered; there has been no adequate literary presentation of Christianity's message and purposes; the Church is losing the greatest opportunity in her history for molding the thought life that is molding the nation. On this widespread, decisive battlefield the Church stands impotent, lacking expressive leadership, and paralysed by theological controversy.

The Mission Boards in Great Britain and in the United States are keenly alive to the opportunity which has come to the Church here, and have indicated in very tangible ways their eagerness to push forward through the opening that has been made. The churches in India have given a splendid illustration of how the best literary expression may be directed as a united evangelistic force throughout the country, where their problem as compared with China's is vastly complicated by a multitude of dialects. Perhaps we need not attempt to fix the blame for our failure, but a review of the year just closed calls tragically for a more united, more spirited, more aggressive program in the year ahead.

C. L.

### A CRITICAL HOUR IN EDUCATIONAL WORK.

The situation facing Christian educational work in China to-day is a critical one. For years past missionaries have been free to conduct such schools as they saw fit. Their right to do so is now being questioned by influential groups of Chinese educators, on the ground both of their foreign nationality and of the religious character of the education given. The resolutions passed by the National Federation of Educational Associations at its recent meeting in Kaifeng, if approved by the Board of Education in Peking, would force all Christian schools either to take religious courses out of their requirements or to close their doors. Either of these courses would be fraught with serious consequences for the growing Christian communities in China. The churches need schools in which the children of their members may receive a Christian education. We believe that the nation needs these schools also, and that any undue limitation of the freedom of responsible groups of Chinese citizens to establish such private schools as they

require would be detrimental to the best interests of the people as a whole.

It is not possible to foretell what the action of the Board of Education in Peking will be. We question whether the government will press the issue at this time, since Christian schools are recognized by many responsible people outside Christian circles as performing a useful function and since, moreover, the government is able to provide educational opportunities for only a fraction of the children of school age. At the same time Christian educators will recognize that we are facing new conditions and will wish to do everything that they can to insure that a permanent place is made for private educational institutions in China, in which religion may be taught.

While the attacks being made on Christian education have been primarily directed toward elementary and secondary schools, the colleges have not been omitted. They also are being criticized as being too largely under foreign control and as making religious observances and instruction obligatory on their students. Some institutions have already given up certain of the required religious features and others are considering doing so. Another problem is pressing heavily upon these institutions. Most, if not all, of them are finding the burden of finances increasingly difficult. A number of missionary societies, which share in the support of these institutions, are still either heavily in debt or have only recently emerged from a period of financial difficulty. They are, therefore, not finding it possible to enlarge their contributions to meet the increasing demands made upon them by these institutions. The "Foundations" which have been making large grants to a number of colleges and medical schools are none of them prepared permanently thus to contribute to their support. As yet no adequate sources of income in China have been found. Fees have in some cases been raised, but there is a limit to which this can be done. Few large contributions are being received from Chinese by many institutions. It is but natural that this should be so, and that the financial needs of Chinese controlled institutions should make a first claim upon the benevolence of Chinese contributors.

The China Educational Commission in 1922 recognized this situation as inevitable and urged closer co-ordination between Christian higher educational institutions, in order to enable them to increase their efficiency. Progress has been made during the past two years. In central China we have seen the union of Boone University with Wesley and Griffith John Colleges. This has so far been done without any large immediate financial outlay. Most of the plans for advances that are suggested do however, call for considerable increases in expenditure, the sources of which are not now in sight. Efforts are being made to secure the necessary financial information regarding the cost per student

of college courses, now being offered, in the expectancy that when this information is available the responsible authorities will be able to determine more clearly than has thus far been possible, what the Christian forces will be able adequately to support.

The educational outlook is distinctly hopeful, notwithstanding the fact that the problems ahead are of a serious character. With patience and sympathy a way should be found that will conserve all that the church most needs.

E. C. L.

### THE YEAR WITH STUDENTS.

Some say that the students are the curse of China. They are all the time stirring up some kind of a strike or making trouble for authorities, both educational and political. In spite of that, the most of us believe that the hope of China is in the boys and girls in the schools of China. One of the things that makes them so restless is their very zeal to do something for their country. They feel strongly the present condition of affairs, and are determined to do something if possible to remedy matters.

The students of China are thinking as earnestly and as deeply about politics, social conditions and religion as any group in the world. The opinion of those who know seems to be that students in the Government schools (this applies particularly to the Middle Schools rather than to the Colleges) are thinking deeper thoughts than the students in Mission Schools. It would seem that it ought to be the other way about. What is the matter? I have heard several explanations. The boys in the Government schools come from a more independent class. They have more free time to read extra-curriculum books and to discuss matters with each other. Another reason is that in Mission schools students are not allowed to read all the magazines. Their minds are "protected." In the Government schools they read everything that is printed and their minds are tremendously aroused. In Mission schools there is too much compulsory religion and, being "stuffed," the students are not stimulated to think for themselves. Most of their thinking is done for them.

On the whole, the past year has been a good one in student work. The summer conferences seemed more vital and more worthwhile than ever. The discussion groups were alive with interest in the really important matters. And while the Anti-religion Movement seems to have taken on new life in one or two spots it has not greatly affected the students and we believe the conditions are ripe for a splendid year just ahead; in spite of the ever recurring student strikes, some of which in recent months have seemed more vicious and furious than ever before.



So far as the coming year is concerned, we believe that the work in the Government schools will be more and more important as it is carried on through discussion groups, Bible classes and lectures. So far as our Christian schools are concerned, let us hope that there will be more freedom, as regards reading magazines and books (of course, we refer to senior Middle Schools and Colleges). We hope there will be more opportunity for real discussion groups and more actual *training in living a Christian life*. We too often take for granted that once a boy or girl has been baptized that our job is finished. We know that it has only begun. As a matter of fact the church is suffering tremendous losses in the defection of graduates after they leave our schools.

That means that we need more Religious Education experts on our staffs. We get experts in everything else, but as one goes about he is impressed that one of the greatest needs is specialized texts for religion and specially trained teachers.

Let us hope also that there will be not so much "stuffing", not so much control and vastly more fellowship between the missionaries and their students. After all we are hoping that the boys and girls will go out from our schools well-grounded in Christian character and "character is caught, not taught."

J. M. Y.

### WHAT OF THE MISSIONARY?

When one reviews the year thus in its various aspects of achievement and failure he can but look into the future with the query, What is to be the place of the missionary? It is not a new question. But the year just closed has compelled some missions to weigh carefully the demand, to consider the qualifications of candidates in a new light, and to study the field which now offers an opening to foreigners for investment of life in China.

Vast pioneer fields still wait for evangelization and occupation by the Christian forces. Some contend that the Church of the Chinese is not yet mature enough to enter vigorously this virgin territory; that such direct evangelism is as much as ever the province of the consecrated Christian of western lands, precisely as it has been throughout the history of missions. To others it appears that Christ's kingdom will be more surely brought to these remote regions through the evangelistic efforts of the Chinese Church, unhampered by foreignism either in support or in expression.

An entirely different group of circumstances shapes the argument as related to what are familiarly referred to as occupied centers. That remarkable progress has been made within the past twelve months in placing responsibility in Chinese hands is discerned by any student of

the missionary task. It is the apparently lamentable failures that have so frequently followed this turn-over that leaves the question yet unsettled as to what is the future task of the missionary.

Every denomination and every station that values the permanency of its work will be considering in the months ahead to what extent its educational institutions are to become Chinese; in what way and to what degree is the developing Church to be national in organization or in character; and how much of its restricted budget is to be invested in bringing to the field new missionaries rather than to be spent in supporting a Chinese work too long financially dependent. The decisions will vary as the nature of the field and the means of development varies. But all will agree as to the fundamental task of the missionary of the future. This is to be the delicate, infinitely worthwhile task (if task we dare call it) of being a friend to the Chinese men and women who must be the home builders, the nation builders, the Kingdom builders in this great land.

During the first ten or twelve years since 1900 the essential qualification required of missionary candidates for China was capacity for sacrifice. During the second period the essential element to character required has been capacity for leadership. We have now entered the third period when the essential qualification is capacity for friendship. No less sacrifice will be necessary; it will be the sort which calls for perhaps a deeper consecration, that surrenders ambition and position, practises self-effacement cheerfully, and without loss of faith sees those structures into which life has been built swept aside as the Chinese begin to rear their own Christian edifice. No loss of leadership will be necessary; it will be the sort that leads without being seen, standing loyally by those who are being trained into leadership, leading through them by the winsome, triumphant power of sanctified fellowship. The missionary of the future in China must above all else and in all be a friend.

C. L.

#### EDITORIAL RESPITE.

After most of the material for this issue of the RECORDER had been prepared the acting editor was forced into the hospital for rest and treatment. For many months he has been carrying the burden and responsibilities of several men's work, not the least of which has been the editing of this journal. The doctors give us every assurance that he will be back at the helm to steer us through the breakers outside the entrance to the February harbor. Meantime his associates crave for themselves our readers' tolerance, and for him their brotherly prayers.

## Man's Gradual Apprehension of God's Full Revelation

C. G. SPARHAM

**T**HE Epistle to the Hebrews opens with the words "God who at sundry times and in divers manners, spake unto the fathers through the prophets, hath in these last days spoken unto us by His Son." The writer would teach us that the revelation is complete. Each of the prophets had his message of the personality or the purpose of God, and the result was cumulative; but the revelation to the end although true was partial. When however the Son came God could reveal himself as through a perfect medium. Jesus could say with truth "He that hath seen Me, hath seen the Father." The revelation is absolute and final.

In the Fourth Gospel we read that during the last hours in the upper room, Jesus said "I have yet many things to say unto you but ye cannot bear them now. Howbeit when He the Spirit of Truth is come, He shall guide you into all truth." Do we detect a tone of regret in the Master's voice? The hour for teaching is running out and there is still much to be said. In other words there is a sense of incompleteness. The teacher has not carried his subject so far forward as he had wished. The pupils have learned much and their faculties have been quickened; but not yet can they make their own all that he would give them. It is as though he would say "I have many things to say unto you and the moments of opportunity are fast ebbing away, moreover ye yourselves cannot yet understand; but the time shall come when ye shall be able to understand, and the Spirit of Truth will be with you and teach you and lead you on, guiding you into all truth." This opens the way for a teaching that shall evolve in the time that lies ahead.

On a first reading the teaching of these two passages appears contradictory; but rightly understood there is no contradiction. The revelation of the Father in Christ is perfect. It is absolute, and so of necessity it is final; but in all study of nature or of man, it remains true that the eye sees only what it brings the power to see. The great object of student life is not to gain a vast accumulation of knowledge but to train the eye to see and the mind to apprehend. How much training of the eye is needed before a student of biology can fully apprehend the meaning of the slide that is in the microscope before him. On that slide there may be objects of great beauty, or bacilli, the mysterious cause of fatal disease; but the untrained eye can detect neither. It is only by slow patient teaching and training that we come

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



to see what is before our eyes. It is the same in spiritual things. Spiritual training is needed before we truly apprehend the things of God that lie open to our vision. The revelation in Christ is complete. He that sees Christ, truly sees the Father; but the height, the depth, the length and the breadth of the wisdom as of the love of God, pass knowledge. The revelation is complete but only by degrees do we apprehend it in all its fulness. Only by degrees do all the moral implications become clear to us; but if we stand ready to receive all that the Spirit has to teach us, we shall be led on into all truth, and we shall be led forward into that social betterment which in part is the object of our daily prayer, "Thy kingdom come, Thy will be done on earth as it is in Heaven."

It is not only of the individual believer that this is true but of the Church as a whole. As we look back over the Christian centuries, the time during which the Church has been learning more and more fully the meaning of the revelation in Christ, we seem to see the spot light of the Spirit of Truth moving forward. Now the subject that comes into the light is the nature of God, and men of God wrestle with the problem and slowly apprehend the doctrine of the Trinity. The spot light moves on again and all attention is fixed on some aspect of the person of Christ, upon the meaning of the great sacrifice or upon the nature of revelation itself. Each time as a new phase of truth is apprehended there is a fresh advance in Christian knowledge and in Christian life and action. The truth of this principle ever endures but from time to time it shines out conspicuously.

For example: in the early years of the eighteenth century the religious and social life of England had fallen very low. Spiritual darkness was over the land. The literature of that time shows a coarseness that to-day is repulsive. The prisons were horrible and no pity was felt for unfortunate prisoners. Human life was held cheap, crowds gathered around the gallows to watch an execution as they might have watched a play. Now just when the times were darkest there was at Oxford a small group of men whose object it was to seek God, by prayer and the study of His word. Gatherings of the sort were unknown at that time, and in derision, by other men in the University the group was called the Holy Club. Each of the members of this group had either grown up in a Christian home or had been brought under strong religious convictions; but each of them was conscious that there was a fulness of Christian experience revealed in the New Testament of which they had no personal knowledge. For the most part they accepted the then prevalent opinion, that baptism and regeneration were identical. A child baptized in the church was regenerate, an unbaptized person could not be a regenerate person. It was slowly borne



in upon them, that this was wrong. There could be no new birth without a living faith; regeneration meant the beginning of a new life; a change of heart and mind; a change founded on a spiritual faith and a vision of the cross; in a realization of sonship with God through Jesus Christ.

When George Whitefield and the Wesleys went forth to preach, in the church or in the fields, from the hillside or from the pulpit, the central point of all their teaching was this:—"Ye must be born again." So clear was their apprehension of this truth, so mighty the conviction that dominated them, and so strong the influence of the Holy Spirit working through them, that alike in all parts of Great Britain and Ireland and in America, wherever they went, multitudes gathered to listen, multitudes that were at times numbered by tens of thousands. One of his friends once asked "Mr. Wesley, why are you always preaching that we must be born again?" With quiet decision John Wesley replied, "Because you *must* be born again." Here we see the light of the spirit of God beginning to shine upon a truth that had been largely forgotten or ignored, but which from this time took its place in the life and prominent teaching of the Church. The effect was great, multitudes began earnestly to seek for the new birth and many found it. Efforts were made to carry the message throughout the world, missionary societies, bible societies, tract societies were formed. The strength of the impulse received there at Oxford two hundred years ago, has not even yet exhausted itself.

Side by side with the spiritual regeneration of the individual there came a regeneration of society. Here again however the changes came step by step. Let us follow the life and influence of George Whitefield. He had hardly begun to preach the need of the New Birth when it was laid upon him that as soon as the new life was experienced there should be some special practical outcome from it, he saw too that it was necessary that young people should be brought to a knowledge of the truth, especially was he concerned that orphans and neglected children should, whenever possible, be given the benefits of Christian family life. He founded a large orphanage in Georgia and wherever he preached in America or England he pleaded the cause of the orphans and raised large sums of money for them. He felt too the necessity of higher education and took a share in establishing the school which ultimately developed into the University of Pennsylvania. Through his preaching many other godly men and women were stirred in the same direction.

Now strangely enough other great evils in social life which we recognize to-day made little impression on George Whitefield. It seems to be God's way that first a truth should be apprehended and that then the implications of that truth in personal and social responsibility should

be made clear by degrees. Slavery was in those days a recognized institution. Whitefield not only saw no evil in it, he even defended it. He purchased slaves for the orphanage in Georgia and in his last Will and Testament he bequeathed them to others as he did all his property. The work of the Spirit of Truth was not however limited to one lifetime. An early sermon of Whitefield's was the means of the conversion of William Wilberforce, then a boy of sixteen. From the time of his conversion till the end of his life Wilberforce held as strongly to the need of the new birth as Whitefield had done and lost no opportunity of enforcing the need; but to him the one great evil which must be removed from God's universe was just that slavery which Whitefield had defended. Alike in the House of Commons and in all other ways open to him, he strove and with success to break its power; slowly slavery began to die out of the world.

Again we mark a strange thing. During the lifetime of Wilberforce, although heavy drinking was prevalent everywhere, we do not find that he was greatly distressed by it. Once more a number of years passed by and Basil Wilberforce, grandson of the leader in the anti-slavery campaign and a clergyman, carried on vigorous evangelistic preaching but saw that it was the alcohol evil that was deadening the spiritual life of England and in the late seventies and early eighties he was one of a small group of men who worked in a great and successful temperance campaign, the benefits of which are still with us.

Did time permit we might show how from the time of the bringing to life of the need of the new birth in the early part of the eighteenth century, there has gone on side by side with personal regeneration, in phase after phase a regeneration of society. This movement has not exhausted itself and we ourselves have to take our part in it. As we enter upon a new year let us resolve that we will use our opportunities here in China to the utmost. The central fact is that we have a full and absolute revelation of God in our Lord Jesus Christ. Of this revelation much has been apprehended by the Church. Let us hold fast to all that is essential of that which has been gained but let us stand ready for fuller light on the unsearchable riches of God as it may be granted to us. Then let us be ready to take up new responsibilities the outcome in practical life of what has been revealed as spiritual truth. When God lays a concern upon us or upon our fellow Christians let us not lightly regard it, but rather let us see in it a forward movement of the Spirit of God and gladly follow where the Spirit may lead.

## The Place of Retreats in the Present Day Church in China\*

K. T. CHUNG

"And He said unto them, 'Come ye yourselves apart into a desert place and rest awhile,' for there were many coming and going and they had no leisure so much as to eat. And they went away in a boat to a desert place apart." St. Mark vi: 31-32.

**I**N the above reading we note how our Lord Jesus Christ sent His disciples two by two for the first time to do evangelistic work. When they returned from this experimental trip they came back full of joy that their message had been acceptable to the people, the sick had been healed and even devils driven out. In the 30th verse of the sixth chapter of St. Mark we can imagine how happy they were at this report of success to our Master.

If we read the 31st verse we find that our Lord did not remark a single word as to their work. It almost makes us feel that our Lord had not heard any of their report and talked on an entirely different subject. To the bewilderment of his disciples our Lord remarked, "Come ye yourselves apart." Apart where? Into a desert place. For what? "To rest awhile." What are the reasons? They were so busy and there were so many coming and going—the time for taking bodily food had become irregular—attention to the demands of business was more urgent than attention to their spiritual needs. Let us note here how attractive and restful it is when we read the 32nd verse,—that the twelve disciples with our Lord Jesus Christ went away in a boat on the Lake of Galilee, so calm like a mirror, and they retreated to a quiet place and spent their time close to nature and God.

In discussing this subject we will dwell first on, What is a retreat? Second, how is it held? Third, what is the value of the retreat and its place in the Church to-day?

I. Before going to these three points let us first try to find out what are the characteristics of the present day church. May I put before you four questions in regard to this?

First, are the Chinese people more affected by the outward expression of the church in different forms of work, or are they more affected by the inner spiritual power of different men and women in their own lives? While a non-Christian will agree that the Church is doing good work, when we touch the fundamentals of Christianity, which are really the dynamic behind all the work, he will consider Christianity as something inferior to Buddhism or Confucianism. Why, in this time of religious revival, are there

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\* An address delivered at the Kuling Missionary Conference, August, 1924.



many of the leading men drawn to religions other than Christianity? May I answer that it is not that Christianity will not satisfy the deepest aspiration of the Chinese race. It is because the Church in the past has emphasized so much the activities and lacks creative mysticism—the effect of Christ is not real to our life and so the spiritual experience is not well expressed to our countrymen.

Secondly, is the Church lacking in machinery, or is the Church needing any more activity, or has the Church already enough of it? We have created a lot of contacts for evangelism through medical, educational, social and other work. Why is the Church not utilizing these to make more converts? What is the reason of the slow yearly increase in members to the church? How can we account for the proportion of 25,000 paid workers to 25,000 new converts? At the very bottom of the whole thing does the Church lack material help or spiritual power?

Thirdly, we know the Church of China is facing a new era. She is no longer standing in a position of neutrality. We are coming to the period of welcome by non-Christians, and the people of China have passed on from their attitude of indifference to the period of decision. Therefore, the problem of the Church now is not that of how to reach the non-Christians. The problem of the Church now is the problem of her own internal condition. Is the relationship between foreign and Chinese ministers and laity, men and women, old and young, in perfect harmony? Sometimes we feel there is discord. Why is the best type of young man not going into the ministry? Does the present minister or evangelist satisfy the best type of laity in the congregation? Why is the Church like a funnel,—adding new members yearly at the top and the old members going out—becoming backsliders. We have Christians of two, three and four generations now. How about their relationship to the Church? What do you think of this remark of an old pastor? He said, "If the Church will not do evangelistic work by paid workers for the coming fifty years, but will take time to nurture our own members, China will be evangelized through them."

Fourthly, what is the underlying thought when the members of the Church as well as the workers say that the Chinese Church must be self-supporting, self-governing, and self-propagating? If self-support means only paying bills, and self-government the result of anti-foreign attitude, and self-propagation the satisfying of the competitive idea, what sort of church will it be? Without Christ can we talk of this triple plan of self-support, self-government, and self-propagation? If Chinese Christians are not tapping the source of spiritual power which is theirs,—if the Church of China is not spiritually autonomous—if the



Church of China has no direct experience of Christ so that she cannot help but express through word, literature, and in actual problems of daily living, will there be any indigenous church?

In a general way, the four questions are:

1. Is the Church's emphasis now more along outward activities than on inward realities?
2. Is the Church craving more for material help or spiritual power?
3. Does the program of the Church seek to make new converts or to nurture her own Christians?
4. Is the Church seeking more the outward form of the Chinese Church than the fundamental life which is the foundation of the indigenous church? We can fairly size up the present situation of the Chinese Church when we give our frank answers to these four questions.

II. Now what is a retreat? A retreat is not a form of spiritual luxury; it is the timely retirement to be with our Lord. With the ever changing conditions in China, the world, and the various problems facing the church internally and externally, it is blessed to come back to Christ. The Chinese poet will inscribe his bungalow in Kuling with these four characters—松風水月. "Wind in the pines and the moon in the brook." This is the kind of place for retreat where our Lord called out his disciples from the turmoil of life to be alone with God—to discover their part in His will. Christ is life—is something within ourselves. Outside of ourselves we are not able to find Him. There is only one life—the life of Christ, and it is indivisible. We all are a part of it. Our Lord Jesus Christ will naturally disclose himself to a person in quietness, silence and in communion, that in his soul Jesus will reveal Himself as the moon in the calm lake.

We hear very often how the Church and the Christians are very eager in their prayer that the Holy Spirit may revive the Church and descend upon them. It is as if the Holy Spirit is not willing to come to our help. Do not the Holy Scriptures say that the Spirit will pray for us in travail? It is not that the Holy Spirit is unwilling or unable to come to help us. It is that we are not prepared to receive the grace. The retreat is to prepare ourselves that the Lord Jesus Christ through the spirit will have full opportunity to work through us. The Church is seeking material help, so the influx of divine power is counteracted. The Church is not feeling at all weak before God. She feels herself very powerful because she has the protection of international treaties, she is feared by officials, she has huge mission support back of her giving her money and force, she has made rapid strides in the past century in

the occupation of China. She has a wonderful opportunity in the present. We think our own plan is more practical than waiting upon Him—we are depending upon ourselves.

Therefore the retreat is a crucial time for prayer, silent or audible, personal or common; it is a time for informal Bible study, not depending on exposition or teachers, but on the Holy Spirit as the teacher. It is the spiritual atmosphere in which His voice may be heard. It is a time for receiving light upon specific problems; it is a time to discover gifts and graces of one another. It is a time to gain a vision of our task, especially in the light of one's own contribution and relationship to it. It is an opportunity to find ourselves by a revaluation of the past and comparison with the present, so that the problems we are facing will be concrete and vital before us, and we may not only gain a way for their solution, but rededicate ourselves to it.

III. Method or arrangement of a retreat. It is always hard to find time for a retreat even for a few days. It seems to some that it is too much to give three or four days or a week for this. We ought to bear in mind that every day we are making history for the Chinese Church, by which all of us now and all of those who are coming are affected, favorably or unfavorably. Are we sure of the present policy of our work? I consider it is a gain in time to revalue the whole thing. Therefore, the first step is for one or two like-minded persons, through their earnest prayer and conversation, to help their constituencies to feel the need of this. Second, after there is a consensus of mind, aim for adequate time. It should not be less than three days, preferably a week. Third, after the agreement as to time, choose a very restful and quiet place so that no one will be interrupted. Fourth, visitors might be asked to lead devotional meetings, and as those attending the retreat, to contribute what they can, but it should not be felt that the retreat must only be held by the coming of a visitor. Fifth, on the opening day after the singing of a hymn and prayer, reading of scripture with a short talk on the line of surrendering ourselves to God and for the spirit to point out the problems which at this retreat ought to be taken up. There should be adequate time for silent and audible prayer. After that each one of the group is to say freely from his heart what are the problems in his mind. These must be unhurriedly taken up. Sixth, it is better for one or two persons to classify these problems into a few main groups. We cannot try to take up all these problems at one retreat and we have to select the most urgent ones and those of immediate importance to a majority of us, and leave the rest for the next retreat. Seventh, in taking up different topics we should give enough time for each. It is well for the one who brings up the problem to speak clearly

his own ideas and then throw open the discussion for everyone to comment on. We ought to guard against its dropping down from the spiritual to the intellectual plane. Although we exchange our own experiences and views, every word to be said should be said through the spirit of prayer and communion with Him. Therefore at certain times the whole group ought to spend a period of silence and waiting upon Him for His will to be revealed. Hymns may be sung also. The entire effect ought to be informal and spontaneous. Eighth, one or two of the group should be asked to record the different suggestions on the topics so that there will be a permanent record of the results and follow-up work can be done. Ninth, some one ought to be asked to look after the recreational part of the meeting in the way of physical exercise and social affairs. This will spice the meeting. Tenth, about the personnel of the meeting, sometimes it is good to have a homogenous group, as the medical staff of a hospital or teachers in educational institution, the minister with his vestry, the missionary in charge with his evangelistic staff. Sometimes a mixed group is desirable, as in retreats from different churches in one city, Chinese and foreign, men and women, ministers and laity, and leaders in different lines of work. It depends entirely upon the situation.

IV. Value of Retreats. From my experience in twenty retreats I feel it is a chance to meet Christ face to face—He is so real to us. Of course it is hard to keep our spiritual aspirations to such a degree that His presence will be felt continually throughout the retreat.

It is creative in the way of discovering the needs and resources of the church.

It is to release the latent spiritual power in us.

It is the fulfillment of the command of Christ, "Love one another" because in the retreat this family spirit is predominant. It is not an official meeting for the transaction of business and the saying of official words. Everyone is free to say what he wants and feels perfectly at home in touching things in a frank, sincere and even in a gentle and loving way.

It means a cementing of fellowship in real cooperation and team work. It helps us to understand His will and our future task is so clear to us that all will naturally give their best to the coming event or the task which they are responsible for, and Christ Himself is the head of the group and everyone will naturally do his work without any pressure from man's influence.



## With Our Nurses

CORA E. SIMPSON, R.N.

**I**T has been often said that the development of the Nurses' Association of China for the past ten years is unsurpassed in any land at any time in the history of nursing.

Organized by missionary nurses—in the fullness of God's time for launching the work—it has grown beyond the fondest dreams of the founders.

From a few scattered members it has grown to a strong national organization with international memberships in ten years. When the Association became a member of the International Council of Nurses in 1922 it was the first organization of the kind in China to hold such relationships. At the International Council of Nurses' Congress to be held in Helsingfors, Finland, in 1925, four delegates from China will be seated in the assembly and have a share in shaping the world's plans for nursing for the next four years.

The Association is one of the six national organizations united to form the Council on Health Education for China. Through her members she is teaching Home Nursing, Sanitation, First Aids, Baby Welfare and Health to the people in every province in China.

She has a satisfactory, workable system of registering her Schools of Nursing, with a uniform curriculum and plans for national examinations and issues her own diploma to successful candidates.

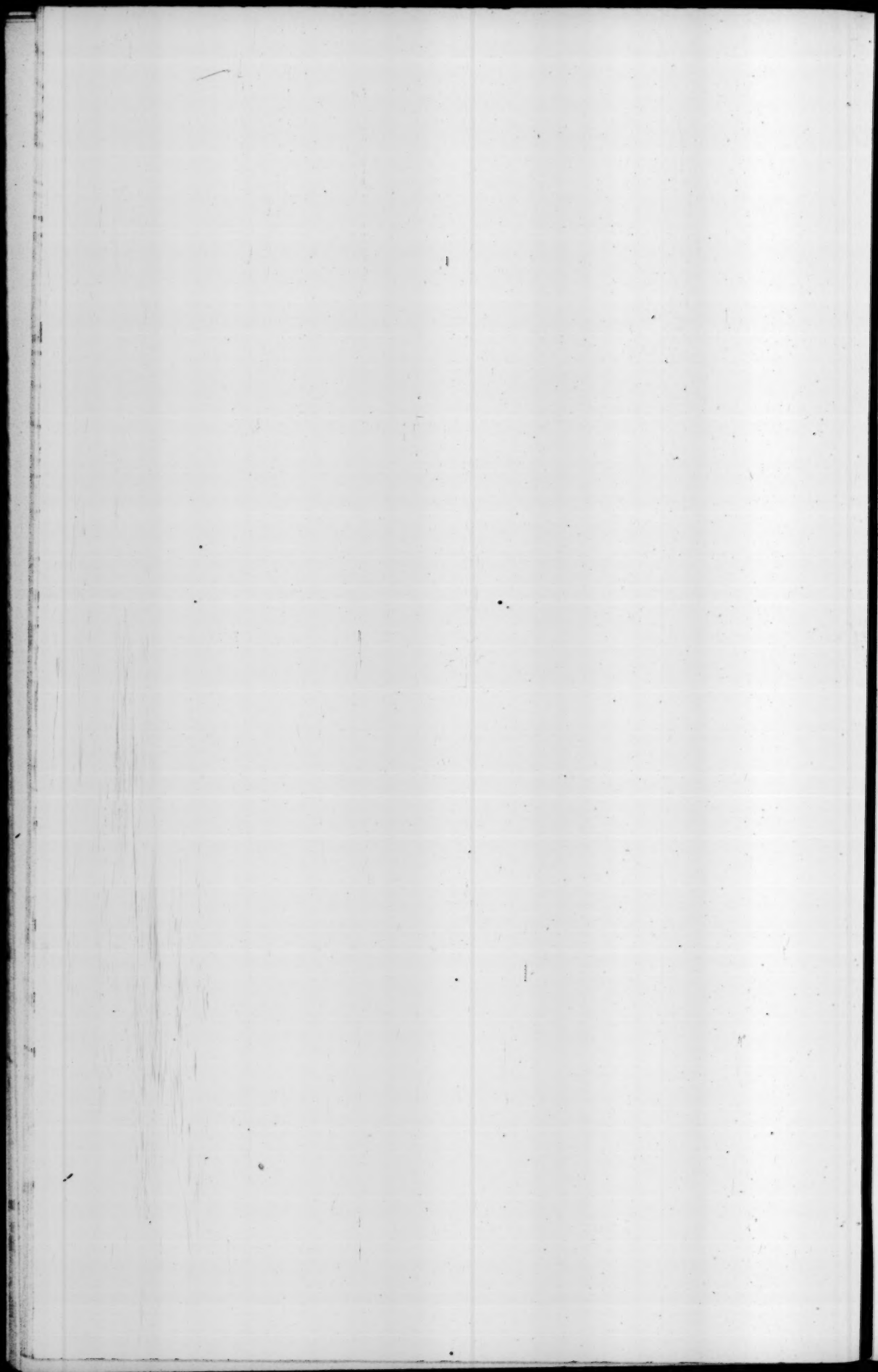
She has over ninety registered Schools of Nursing located in almost every province in China, with many more schools working up toward the standard for registration.

The curriculum taught in these schools is that adopted by the International Council of Nurses adapted to China's needs. The course is all given in the Chinese language. English is only taught as an elective.

The system of examinations is most satisfactory. This year the examinations are given from December 5th to 13th, and in all the schools on these dates the student nurses will be writing for the diploma. The first test given is in practical work and if the student fails in this he or she may not sit for the written that year. If the practical is passed the student writes every morning for six days on the required subjects. A grade of 65 is required on every subject with an average of 70 on the whole for a passing mark while an average of 85 puts the student on the Honor Roll. The Association diploma is issued to successful candidates in these examinations. The first examinations were given and diplomas issued in 1915 to two boys and one girl. This year 204 diplomas were issued. At present 756 nurses hold the Association



TRAINED NURSING A CHRISTIAN ART.  
Some of our nurses and their little charges.





diploma in nursing. To graduate nurses the Midwifery Course and examination are open. Thirty-two diplomas have been issued from this course.

When the Chinese nurses receive the diploma they are eligible for membership in the Association and through it to membership in the International Council for Nurses. In 1922 one hundred and thirty-two members were reported and now we have a membership of one thousand—more than half of which are Chinese—nurses. These nurses—trained in China—may act as the Association examiners and several have become Superintendents of Registered Schools of Nursing.

"The Quarterly Journal for Chinese Nurses"—the official organ of the Association was launched and for three years cared for in the private home of Mrs. Hearn of Shanghai. It is published in both English and Chinese and has a wide circulation in China and other lands and is entirely self-supporting.

The text books are the most vital as well as the most expensive of all the work of the Association. In the former days the C.M.B. gave a grant for this work but this has been discontinued. In the past two years all the text books have been revised and brought up to date, twenty-two new books have been prepared and published and all the publications brought to our own official publishers and ten million pages of nursing text books put through the press and now we are carrying our own finances in this work of publishing. The Association holds a National Conference every two years. The last one in February was held in the Kungyee Medical University Plant at Canton. The delegates were all entertained together and the conference will go down in history as the one when the Chinese nurses were there in large numbers for the first time and took an active part in the Association program.

Florence Nightingale's birthday, May 12, has been adopted as Hospital Day. It is observed as a time for presenting the medical work to the public in song, story, demonstration or drama. It is the Association's day for nurses, commencements and graduations.

The Association have for their colors the "red and gold"—as the motto "service," as the emblem "the Bamboo," as the Hymn "Gracious Spirit dwell with me" and as a text "With God nothing shall be impossible." An official pin has been designed and adopted.

The Association membership is composed of nurses of all nationalities and denominations and has work in all the provinces of China as well as Manchuria and Mongolia and some on the way to Tibet.

At Canton Conference plans for an Association Headquarters were launched. This Headquarters will be the center for all the Association activities and the place where all the nursing interests of China shall be handled. Funds are already coming in for the building.

In the early days the work was carried on by the nurses who were also carrying full hospital work, but the work grew so, a full time secretary was required to care for the Association interests. Two years ago the Methodist Board was asked to give one of their nurses for this position and the request was granted. During this time she has travelled over forty thousand miles, visited over two hundred hospitals, delivered over two hundred and fifty addresses, slept in over five hundred beds, written over forty articles and over 11,000 letters. This travel has carried her into almost every province in China, and to the hospitals where the registered schools are established, beside many others. This travel has been done by train, all classes, from first class to box car. All classes of boats from ocean liner all down through the family of boats, launches, motorboats, junks, houseboats, sail, foot, rice, rat, ferryboats, sampans and bamboo raft, street cars, automobiles, tinlizzies, carriages, rickshas, wheel barrows, sedan chairs, donkeys, donkey litters, horse back and shanks ponies. In all kinds of weather, cold, heat, rain, snow, fog, sandstorms, and baking sun. Amid fighting, floods, disease, storms on land and sea and bandits. God has kept her safe and well and always opened the way so she could proceed to the places necessary.

At the time the Methodist Board gave the Secretary for this work the other Boards were asked to give \$75.00 Mex. for every school registered under the Association to help finance this advance work. A few of the Boards have responded. We hope in the near future all the Boards will respond to this request and then even greater advance work will be possible. The Secretary does need stenographic help and more funds for travel in the care and supervision of the schools and graduates as well as for the general supplies needed for the work.

The Association represents all the denominations and nationalities working in China. The nurses have quietly built up this great educational system second to none in China. They are training your young people to go out and care for the sick millions of China and to bring health to this great people. Every one agrees that the best evangelistic work is done in the hospitals. You will never know until the final records are read what a great part your nurses have had in this work. Every nurse is a medical evangelistic, educational worker. Your hospitals never close, so your nurses' work never stops, as does the school work. Summers, holidays, Sundays and nights her work continues. Even when she is supposed to be on vacation how often the time is used caring for some other worker. Have we ever thought about the homes of our nurses? Is their only home in the hospital building where they never get away from the sound and smell of the sick people? When we are ill we want the matron herself or at least her graduate to care for us but when she wants students to train do we give her our very

brightest and keenest or do we say they must be kept for educational and evangelistic workers. Give your best to her and she will train them in the "finest of the fine arts"—how to care for crushed and broken bodies and all the details of the health of the most wonderful mechanism that ever came from the hand of God—the human body—which is the Temple of the Spirit. Because this is the only entirely Christian Nurses' Association in the world she will also train them in the "Soul of Nursing." Our superintendents are not content to give the International Course in Nursing of the body alone but she also leads her students through the wonderfully intricate, delicate course when they are taught to assist the Great Physician as He brings healing to soul as well as body. The nurses' work is perhaps the most trying of all the departments of our work but surely no joy can surpass the soul satisfying joy of helping some one broken in soul and body back to health and life and happiness.

Do we give our Schools of Nursing budgets as we do other schools or do we let our superintendents pay for all these things needed for her nurses or go without them? Some places do have a special budget for the School of Nursing and one can tell from the matron's happy face and the fine type of graduates turned out where they are found. This should be true of every school.

The demand for the graduates far exceeds the supply and the only solution to the problem is to train, train, train more Chinese nurses both men and women, for one is as desperately needed as the other. They are being sought for for work along all lines taken up by nurses in other lands. The time is now ours to train them for service for China. The day will soon be past for China will take over this department of work perhaps before any other. To-day is God's given time for this work and we must act quickly, before the opportunity is gone forever.

After visiting the nurses in almost every province in China and seeing them at work night and day, winter and summer, under all kinds of conditions, we have come to the conclusion they are among the most devoted, tireless, consecrated, joyous workers in our field. They have put over a program you are all proud of. New avenues of service are opening on every hand. The difficulties ahead seem almost unsurmountable. They expect to continue their beautiful service until China can carry this work herself.

They need your understanding, sympathy, and helpful cooperation to put over their great program for China.

Looking into the roseate future ahead bright as the promises of God they *expect to succeed* for "with God nothing shall be impossible" as they have proved by the past history.



## Rural Medical Evangelism

SIDNEY G. PEILL

**T**HE staff of medical missionaries in China is so small that it is an ungrateful task to call attention to the vastness of the unmet needs. There has been a general tendency to concentrate upon medical education and higher grade hospital work and leave the average village sufferer to his fate.

At the opposite extreme a suggestion is now being mooted (not by medical men) that the minor medical and surgical needs of the villagers affect such multitudes that they constitute a prior claim upon medical missions, even at the expense of closing down our hospitals to set the doctors free to go out. It is urged that for every case that can only be treated in the hospital there must be hundreds which could be helped in an inn or a tent. In the time that it takes to do one major operation, or one investigation of an obscure case, many simple cases could be successfully relieved of their troubles with less financial expenditure. The unwillingness of medical missionaries to devote themselves to this line of action is attributed to a false pride in their profession, a delight in the pursuit of difficult investigation for its own sake, the execution of complicated operations for the joy of conflict, or the love of responsible positions in the administration of large institutions. It is not for these reasons, however, that the villagers are neglected. It is really a question of strategy. There is no lack of desire to save as many as can be saved, but it is felt that the task is so obviously beyond our strength that there is nothing to be gained by trying to attack it by the direct method. The hope is that in some future generation when Chinese Christian doctors are more numerous, they will do what now we cannot even begin to attempt. Meanwhile, the only thing to do is to educate as many as possible, on the one hand, and to set up as high a standard as possible for the emulation of the budding profession in China, on the other.

But is there not some *via media*?

One obvious suggestion is that a large number of young men should go through a brief course of training and be sent out to treat the simple cases, leaving the graduate doctors free to attend to the more serious ones. But the solution is not so simple as it seems. Pitfalls abound in the path of the superficially trained, and the results of mistakes in the physical realm are obvious to all. There are also many temptations which assail the man with a low salary and perhaps a low standard of financial rectitude. These temptations are such as do not come to a teacher or preacher of a similar grade of training. Moreover such men

do not command the confidence of the people as they move from place to place, and mobility is of the essence of the scheme. Multitudes of coolies have gone forth from our hospitals, have advertised themselves all over the country side as graduates of such and such hospitals, or disciples of such and such doctors, and have deceived their thousands, and their tens of thousands of the more gullible villagers, so that it almost takes a foreigner to command any confidence amongst the less credulous folk.

It has never seemed very clear, to the writer, that the only alternative to the ex-coolie is the full-fledged graduate from a large medical college. In view of the utter absence of such men in vast areas of thickly populated country, it has seemed, to say the least, a justifiable thing, in the meantime, to try to do something in a less pretentious way to meet the crying need. Men who have worked for ten years as assistants in a base hospital, and have read all the available Western medical literature in the language, have been given certificates, and have started practice in some of the smaller cities round about, and the good they have done has been far greater than the harm. The same can be said of some others, who were refused certificates on the ground that their experience was inadequate, and their reading insufficient. Strange to say, these latter have been men of considerable evangelistic fervour, and have been the means of the revival of dead churches in the places where they are working. The lack of certificates seems to have hindered them but little; their reputations are growing, and their practices enlarging every year. These are not rank deceivers who wander from place to place, and prey on the simple minded, but men who are well known in the towns where they have settled, who know their own limitations and seek to deceive no one. Their experience in hospital for even three to five years has placed them as far above the old-style Chinese practitioner, in effectiveness, as the foreign medical missionaries who first came to China used to be in their time. But such men have to settle down in one place and become known before they can command general confidence. Roughly speaking, it may be said that the Chinese medical graduate who does not work in a mission hospital is to be found in the large treaty ports and the capitals, the hospital ex-assistant in good standing is to be found working in outlying "hsien" cities and large market towns; the villages are still the happy hunting ground of the wandering ex-hospital-coolie.

It may be said, "Of course the villager has only to make his way to the nearest hospital in order to get proper treatment," but the fallacy lies in the word "nearest." It is only necessary to think how many people there must be who need Western medical treatment, in one of the areas supposed to be supplied by the average mission hospital, and to compare the estimate with the number who actually come, in order to

realize that probably not one per cent of them ever arrive at the hospital gates. If the doctor sallies forth, and lets it be known that he will see any who are sick, of the few who dare to appear he will certainly find that there are some who have been ill a long time, but have never dreamed of going to a hospital. This is the case in the nearest village; how much more in villages distant a long day's journey away or more, on roads infested by bandits! It is, when one comes to think of it, an act of astounding faith, and rare enterprise, which brings the people who do come to our hospitals from outlying parts. Too often it is the last venture of despair. But how few ever know that there is such a thing as a hospital anywhere, and how many of those who do, only know of it as a place where foreigners deceive the unwary and rob them of their vitals in order to make costly medicines, the profit from whose sale tempts them to leave their distant countries and provides them with the money for their grand buildings.

It is just here that the word "evangelism" begins to appear on the horizon.

Evangelism is the systematic attempt to bring good news to people who usually think they don't want to hear it. In the first stages the expense falls on those who try to communicate the message. It is only in the later stages that a community is willing to provide for the propagation of the message in its midst. There is only one message which is "The Evangel," and the relation of medical missions to its propagation is assumed to be generally recognized so that not much will be said on this point in the present article. What the writer means by "Medical Evangelism," for the purposes of this paper, is a systematic attempt to spread the good news of physical salvation. This, it seems to the writer, is something which has got to be undertaken. Until it is done we shall get no further. Only an insignificant percentage of the sick will seek for Western healing, and, were more to come, there would be no funds available for providing such healing on anything like an adequate scale. Any attempt to do this must depend ultimately upon local self-support, just as is the case with spiritual salvation. The villages must combine to provide themselves with hospitals, and they must be willing to pay salaries such as will attract properly qualified doctors to run them. But they will never dream of doing such things unless they are first thoroughly evangelized with the gospel of physical salvation.

A few medical colleges have been started by the Missions, and some by the Government, mostly for the army and navy, but they are neither large enough nor numerous enough to supply the thousands of doctors that are needed. It is only when the demand for doctors begins to be felt, and the remuneration for their services becomes assured, that



more colleges will spring up and the present ones be enlarged. As in all other departments of mission work for many years past, the strength of the medical missions in China has been put into education, and rightly so, but it is now becoming obvious that this alone will not suffice. It is necessary to create a demand and a willingness to pay for the products of education, and for more education. Whether it be honest merchants and farmers, patriotic politicians, or incorruptible judges, whether it be doctors, teachers or pastors, whilst the mass of the population is ignorant of the advantage or even the possibility of having such, the burden of education will continue to lie disproportionately upon the foreigner, the supply will remain pitifully inadequate to the need, and the need will necessarily remain for all practical purposes unalleviated. The verdict of the Psalmist still stands, "No man can by any means redeem his brother, because his redemption is costly." Without the aid of the villagers, the villagers cannot be saved. But how shall they call for those in whom they do not believe, and how shall they believe in those of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? For this is a matter which affects more than the medical missionaries. It is a matter for the consideration of mission boards, and councils on the field. It is an occasion for the readjustment of policy, for the reconsideration of lines of sound strategy. The hope which inspires this paper is that not only will medical missionaries who have colleagues devote more time to work on these lines, but that those who have no colleagues may be provided with such in order that this work may be done. Otherwise we are caught as it were in a blind alley, with no future before us. Who is to pay for all the doctors that are needed? Who is even to pay for their education? No one can do it but the people themselves, and they have got to be shewn this. Individual sick peasants cannot as a rule pay a quarter of what it costs to treat them, but the village communities can easily pay for everything they need. All that has to be done is to convince them of their need, and of the possibility of meeting it. Until this is done the huge burden of unnecessary suffering all around us will oppress, like a continual nightmare, all those who realize what is going on.

It is not suggested that anything that is being done by the missions is wrong—we cannot afford to abate one ounce of the energy that is being put into all the forms of splendid effort that have been developed—but it all needs supplementing by a far more effective extensive campaign, aimed at tapping the resources on the field at the earliest possible moment. This campaign need not be expensive, but it must be effective, for if it fail everything else is bound to fail of the main object which is held in view. The home constituencies are beginning to be impatient of the

burden of the support even of the little that is being done, and to ask "how long are we to pay for the education of the Chinese"—how little they realize what it *would* cost to educate the Chinese!—and "why cannot the Chinese support their own hospitals"—even in the treaty ports the main burden falls on the foreign merchants. Surely there is a flaw in our strategy!

This is not merely a matter for the foreigners, the youths in our educational institutions must be enlightened as to what it is we hope from them. They may or may not respond—some will undoubtedly hear the call—but the responsibility is with us in the first place to tell them why the Christian Church is so willing to put energy and money into their education—not merely that she hopes to make men of them, but by their means she hopes to reach out into the places where the springs of the population are to be found, the sources of the mighty torrent of national life. In our city we drink the water of the Grand Canal. As it flows past the villages and towns the canal is of the consistency of pea soup. We take out what we need and make it clear and sparkling, but the turbid stream rolls on just as it was. We must have clean water to work with, but are we working at the sources of the contamination of the stream? Just as in preaching, education, and medical work, we are making a contribution which we hope will be permanent, and trying to set a worthy standard, so in the development of missionary methods we should be putting our best brains and our most generous enthusiasm to work, devising and starting work along lines which envisage the whole task, and we must share the vision with those who, we hope, will be our successors.

It should scarcely be necessary to emphasize the importance of such a campaign of medical-evangelism as an adjuvant to any general evangelistic campaign amongst the villagers. Love is of the essence of the Gospel, and the care for the sick is a task which love cannot possibly neglect. The Chinese peasant is usually a very matter of fact sort of person, and the presentation of some of the practical developments of Christianity at the same time as the explanation of its spiritual sources would undoubtedly appeal to all, although it would be obviously impossible for the medical evangelist to deal personally with all the sick and suffering with whom he would meet in the campaign. Many of them could be prescribed for, and many urged to go immediately to hospital who would not otherwise have thought of it till long afterwards, when in many cases it would be too late. From this it will appear that the writer does not agree with the drastic proposal quoted above, namely that the base hospital should be sacrificed to peripatetic village work, although he has had experience of both. He would as soon do this as organize red cross work in the firing line without a base hospital for the seriously wounded. It is only in a hospital that those most desperately in need

of help can be saved, compared with whose needs the minor ills of those who could be locally treated are as nothing. In the hospital the doomed may be restored to health and activity, to return, walking recommendations of what Western healing can effect, and of the religion which aims to make it universally accessible. It is cases such as these which take the place in modern evangelism of the miracles of the apostles. Human nature being what it is, no new religion can stand a chance without miracles or their equivalent. The Gospel is for the average man, not only for the spiritually minded searcher after truth. The ordinary man must be approached where he stands, and in nine cases out of ten, the ordinary man's only use for prayer is in connection with his physical health. The work of the hospital thus serves to arouse interest where the treatment of a few minor maladies would make little impression, and in this way it not only saves the sick and dying but inclines the strong and healthy to interest themselves in the religion which has founded it. Missionaries going to other lands usually acquire some acquaintance with medical work. For instance, pioneers in Madagascar, some of them at least, spent as much time healing the sick as teaching the gospel, but missionaries who come to China are told that there is no need to prepare themselves for this, forsooth, there are hospitals. May not this be partially responsible for the comparative failure of such village work as has been attempted? To many a patient in an outlying village the suggestion to go to hospital sounds like a suggestion to go to Timbuctoo, hence the advantage of a medical colleague in the field as well as at the base.

Medical evangelism should accompany The Evangel, not only for the above reasons but for its own sake. After all it is the Christians, and enquirers, who are most intelligently and sincerely interested in anything which savours of public benefit, it is they who have most confidence in us, and it is to them that we shall have to look for assistance.

Whilst the main aim of the medical evangelist will be the establishment of hospitals for the people, by the people,\* he will not miss the

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\* The attempt to secure the establishment of hospitals for the people by the officials is not recommended. Amongst various efforts to find a possible method of meeting the needs of a large district, the following experiment was tried. A hospital of fifty beds was started upon lines of the strictest economy in modified rented premises. It was placed in the charge of a mission supported medical graduate (Chinese), the total cost working out at about \$2,000 Mex. per annum. Temporary hospitals were then run each year, for about a month to six weeks, in various neighbouring *hsiens*. The officials were called upon, the scheme laid before them, the selection and support of a student at Tsinanfu Medical College was suggested, and the results which might be hoped for were illustrated, and the expense estimated, from the records of the above hospital. The nett result was much bowing, a cup of tea, a cigarette, a polite and attentive hearing, and more bows. Some of these officials had members of their own families cured in mission hospitals. Those who suggest working for the villages through the village literati have not, perhaps, observed that these also belong to the bowing fraternity.



opportunity for carrying out, at the same time, an energetic campaign of preventive medicine.

To take an example of what might be accomplished as a side issue, in course of time, by such a campaign. Tuberculosis is the greatest scourge of the North China villages. In all its forms it depends for its continuance upon just one thing,—spitting on the floor by those who cough. It is not, as in western countries, partly due to the consumption of tuberculous milk. If it became generally known and believed that to spit on the floor after coughing is murder, the land would soon be rid for ever of its worst physical plague. It is not claimed that such a belief would be easy to inculcate on a sufficiently wide scale, yet this has got to be done somehow, and nothing is being done at present which is likely to accomplish the result in hundreds of years. Books and tracts are obtainable which deal with the subject in language which ordinary people cannot understand, and in character which only a minute percentage can ever be taught to read. Even a systematic health propaganda in the villages by the spoken word, alone, is doomed to failure, owing to the extent of the field. But it is in the course of such a campaign that the necessary first-hand acquaintance with local conditions, and local limitations of vocabulary, can be obtained, so as to make it possible to prepare suitable literature for ignorant people,—literature which they can learn to read. Any propaganda without intelligible literature, amongst a vast population, is obviously doomed to failure, but in a country where the language can be reduced to a system which any illiterate can teach any other to read, in an average of twenty-four hours of teaching, nothing is impossible. Here is the one hope of success, in medical as in any other evangelism—cheap literature, which can be understood, in the hand of every convert—literature which every convert can easily teach others to read.

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## A Psychological Venture in Memorizing Chinese

C. H. ROBERTSON

### I.—INTRODUCTION

**T**HE writer of this paper formerly had great difficulty in memorizing in English, not to speak of Chinese. As a result of the method here suggested, he had the very delightful and encouraging experience of finding that memorizing, even in Chinese, could be made easy, and to a very high degree permanent.

As a result of the method, the writer was able to thoroughly enjoy the memorizing of 300 Chinese proverbs, and then, as a further test 100 German, 100 French, and 50 Russian proverbs, also a considerable amount of other Chinese matter, including such things as Bible verses,

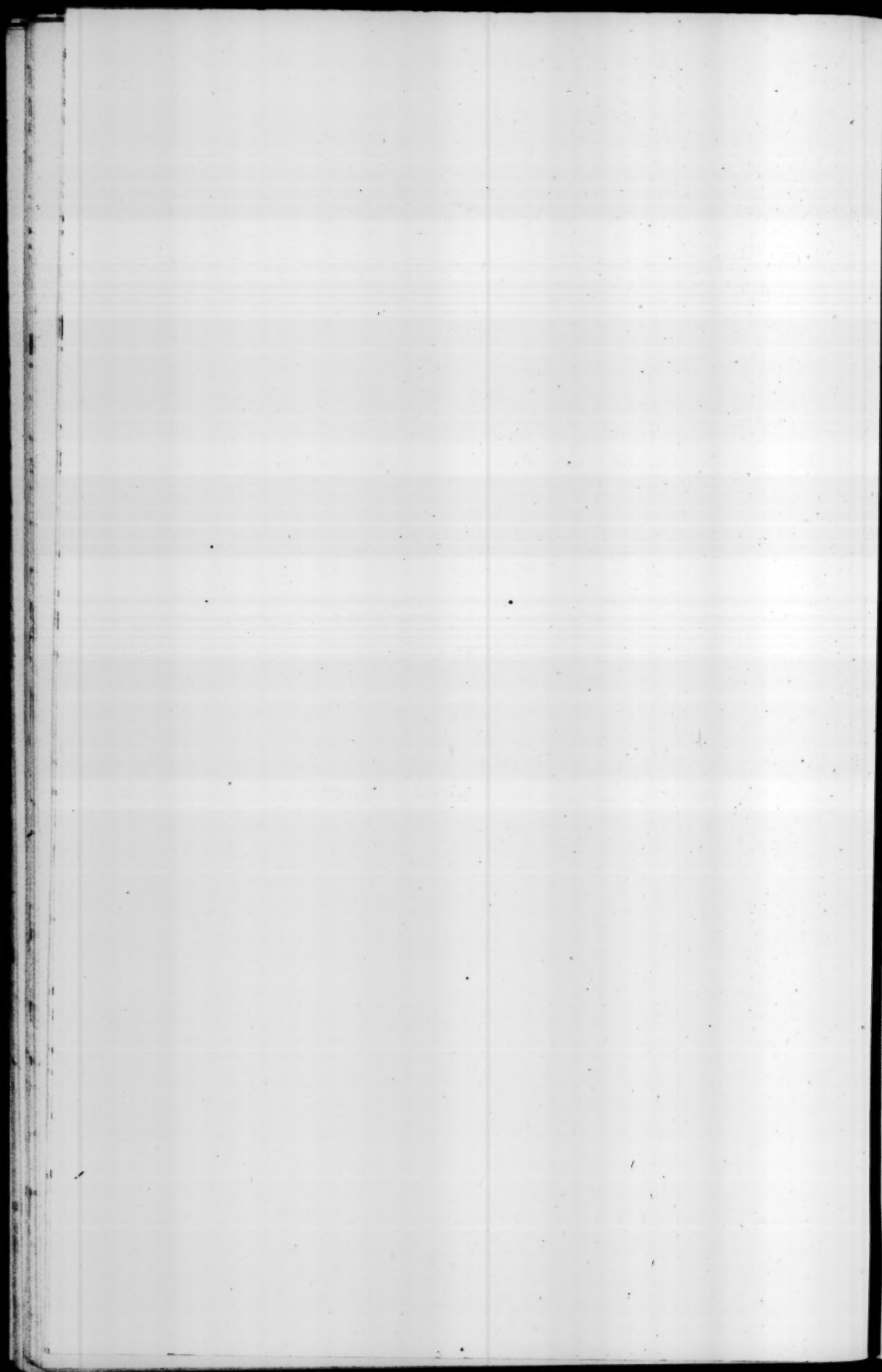




GROUP OF TAI YA CHRISTIANS, YUANKIANG, YUNNAN.



CHRISTIAN TAI FAMILY.



many classic sayings from Confucius and Mencius, the wonderful little book called "The Three-Character Classic," several sections of the "Sacred Edict," etc.

## II.—THE METHOD APPLIED TO CHINESE PROVERBS

A. Select your proverbs. They may be picked up in conversation, gotten together by a teacher, selected from such books of proverbs as that by Arthur H. Smith, or on special order gotten from the writer through Association Press of China, 20 Museum Road, Shanghai.

B. These proverbs should be carefully inscribed on cards or slips. Standard 3 x 5 inch library cards are strongly recommended, or, preferably, heavy paper. The Chinese should be on one side, and on the other there should be written preferably, by typewriter; first, a very literal translation of the proverb, and, second, the best colloquial English translation that can be discovered. It is suggested that at least 100 proverbs be attempted. There should be provided, in addition to the cards on which the proverbs are written, three division, or tab, cards marked, "Memorized," "Partly Memorized," and "Unmemorized."

C. Select at random a group of twenty-five such proverbs, and read them over daily with your teacher, more or less as a sound exercise and in the following fashion:

1. Hold up the card so that you yourself can see the English, and your teacher sitting opposite you the Chinese.
2. Look carefully at the English so as to get just as clearly in mind the meaning of the proverb as possible.
3. Listen carefully to the Chinese teacher's reading of the proverb, being sure that he reads it at normal speed and as a whole.
4. While he reads aloud, watch carefully his lips.
5. Repeat aloud yourself and at normal speed, the whole proverb, unless you find it too difficult to do so, in which case take it in parts, but before you finish be able to repeat it as a whole and at speed, and to the satisfaction of your teacher. In the case of a proverb with which you have extreme difficulty, put it aside and return to it later, even getting help from some experienced friend if necessary in order to straighten out the difficulty; but under no circumstances neglect to clear up ultimately such difficult points, so as to leave no weak spots in the ground that you have covered. Be sure if possible that your teacher is critical of your pronunciation, rhythm, etc.
6. Now turn the card around and look carefully at the Chinese characters, repeating again aloud as you look. Note carefully the appearance of the characters, and in the case of any with which you are unfamiliar make a hasty formation of the strokes so as to help to fix them in mind.
7. In carrying out this exercise avoid any worry, concern, great effort, or the expenditure of much time. It is mainly a rapid but careful reading exercise.

8. If the writer's experience is not misleading, you will, about the second or third day, when you look at the English of the proverbs, find that there are several which you can repeat. In such a case, put these aside under the heading, "Partly Memorized," testing yourself with them again on the next day, and if you find you can satisfactorily repeat them, then put them in the third group as "Memorized." It may be that you will not even have to wait until you come to the exercise with your teacher, but as you are walking along the street thinking of nothing in particular one of the proverbs will suddenly pop into your mind and you will find yourself repeating it automatically.
9. If, on any succeeding day, you find that you are not able to repeat those that you have put under the heading "Partly Memorized" on the day before, put them right back into the "Unmemorized" group and repeat the process.
10. Continue with the same twenty-five proverbs, without adding fresh material until you have them all in the section marked "Memorized." Then test the whole twenty-five, and if there are any on which you fail, lay them aside and put them in the next group of twenty-five which you are to memorize.

It is suggested that it is very important to finish the group of twenty-five in the fashion indicated. A very great advantage in doing so is that those that are first and most easily memorized are gotten out of the way and you find yourself focusing on those that are most difficult, and furthermore you will find that with the increasing amount of concentration you can bring to bear you will speedily conquer them, and have a great sense of enthusiasm and confidence in a good job well done.

D. Proceeding in this fashion results in the following:

1. A sorting out of the completed material, getting it out of the way, and focusing on the material yet to be memorized. An important achievement.
2. A most stimulating and accelerating feeling in finishing a group through being able to concentrate more and more on that which resists your efforts most.
3. Putting your material in a permanent and convenient form for reviewing, especially if you arrange for, appropriately sized boxes, preferably of wood, and with hinged and hooked covers thus making a permanent file.
4. If your experience is like that of the writer, you will be greatly surprised at the ease, rapidity, accuracy, and permanence with which you will be able to memorize. The writer, after being four years absent from China and working in far different fields returned, took up his 300 proverbs all arranged and nicely analyzed in a convenient box, and found that more than three quarters of the material was still memorized and in usable condition. A short review brought back again those forgotten.

E. This general method may be applied to other material, such as classic sayings, Bible verses, and even to such long things as the "Three-Character Classic" by putting them in short sections of about six lines to the card, numbering the lines so that they may be



filed in consecutive order, but in memorizing breaking them up into the three groups mentioned above so as to eliminate the material finished and concentratedly focus on that yet to be conquered.

*F.* If your experience duplicates that of the writer, you will have been amply repaid in the fascinating and attractive material gotten for use in conversation with scholars and officials, and in addressing Chinese audiences. But you will have done much more, for you will have come into an actual, practical experience of a very fundamental principle and technique that merits extensive use in the educational field, and that is capable of application in many directions.

### III.—INTERPRETATION

The writer is no psychologist but, from his experience and reading, puts the following interpretation on the above method:

1. The basic principle is a powerful stimulating of subconscious action, so that one's resources, mainly subconscious, for memorizing are greatly increased.
2. The process of developing such subconscious action consists mainly of exposing one's-self to the work to be done from as many angles as possible. For instance, carrying out the above procedure involves the following:
  - (a) Exposing your mind to the material. This you do in looking intently at the English and thinking carefully of the meaning involved, and in doing this you reversed the process by which a large part of the formal language study of the world, certainly of the past century, has been attempted. You began with something you know to get something that you do not know, rather than beginning with something that you do not know to get something that you want to know, as is the case where a language text-book begins with a written vocabulary, a lot of grammatical technique, or the like.
  - (b) Second, you will have exposed yourself to the material to be memorized through the ear, in listening to just how a Chinese teacher expresses the meaning which you have already implanted in your mind.
  - (c) You will have exposed yourself to one aspect of the job through the eye in watching the lip action of the teacher.
  - (d) You will have made an exposure of yourself to the material through the throat and vocal organs in repeating it after the teacher, and also through your own ear in hearing yourself repeat the sounds.
  - (e) You will have again gotten another angle on the subject matter by looking at the writing of it in Chinese.
  - (f) You will have made another angle of approach by the use of your hand in forming the letters and characters most unfamiliar to you.
3. You will, in the third place, have introduced a most important and fundamental factor, that is, the element of time,—for your subconscious faculties to incubate the material. The fact that such action takes place is well authenticated in the experience of many. You will find proof for yourself by noting that after a lapse of time, that which you were not able to do before, you are able to do now by repeating automatically material before impossible.

4. With the final check-up and polishing off of obstinate points you will have made a good finish of a difficult job, and will have helped to develop confidence and enthusiasm for future efforts in the field in which most people have great difficulty in securing satisfactory results.
5. The method here outlined was the result of the following:—

(a) Substituting Chinese proverbs as a sound drill instead of the reading of meaningless syllaberies of Chinese sounds. The very pleasurable discovery was made that this process was producing memorized results surprising in their quickness.

(b) In finding about this time an account in the "Scientific American" by the great French mathematical physicist Poincaré, who, when asked how he succeeded in solving such very abstruse problems as he was constantly in the habit of doing, in describing his method and his own wonder at it gave clear evidence of the subconscious process as being a big factor in his remarkable achievements. He says, "On having a problem presented to me, I gave it rather hasty and casual attention, gathering perhaps a little data and thinking of it somewhat and then putting it aside for a time, then picking it up again later, surveying the field over more carefully, gathering more precise data and perhaps making some investigation! again putting the material aside. And then, one day under most unexpected circumstances and environment, as, for instance, being at military manoeuvres at the time of my forced service, and suddenly between the time when my foot left the ground and landed on the step of an automobile into which I was getting, (in this short space of time) I found the answer in my mind."

(c) Reading and discussing with various people interested in this subject.

(d) In cooperating in a recent experiment at Kashing, in the developing of a method of mass education for teaching several hundreds of apprentices in one class to learn by night study in four months to read and write the 1,000 most commonly used characters of the Chinese language.

6. Perhaps even more significant than even the process of memorizing, or the educational principle involved, will be the introduction of yourself to that fascinating field of the use of the subconscious that is now being given such prominence by certain talented members of the medical profession in their investigations under the general heading Psycho-Analysis, and Suggestion or Autosuggestion, and its almost magic applications to problems of health in which the mental factor, hitherto so little understood and yet so significant, is now beginning to be more generally appreciated and applied.

#### IV. CONCLUSION.

(A) The writer most heartily hopes that a number of those engaged in work on Chinese will test out the method here suggested, and (B) That they will offer criticisms from their specialized fields of knowledge and (C) That they will report \*actual results, and especially any improvements that they may have developed from their experience.

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\*Please address the writer as follows:—C. H. Robertson, 20 Museum Road, Shanghai, China.

## Is the Present Sunday School Literature Suitable?

A. SYDENSTRICKER

**I**T is an encouraging feature in our mission work in China that more thought is being given to the rural population, especially since the country people are more accessible to the Gospel message and because they so far outnumber the city populations. But in considering the condition and needs of the country people it is well to remember that among these must be included the inhabitants of the market towns and also a very large part of the city people, since the working classes in the cities are intellectually on the same level as those living in the country.

It has been the duty of the writer of this paper to have been engaged for many years in pioneer and country work in which he has travelled many thousands of miles and come into contact with numberless country people. These people appeal to one more strongly, if possible, than the higher classes living in the cities. They are hospitable and friendly almost to a fault, and will insist on entertaining one with the very best that they have. At the same time they are generally the most devout worshippers at the shrines and are also more willing to give attention to the Gospel message than any other class in the population. Be this as it may, the largest and generally the best results have so far come from work among the country people.

But now comes a very important question. These country people with their confreres in the cities have but a very small amount of education, only a limited number are able to read. Their vocabularies cover a small area and one has to use simple language in order to give them a clear message. But it is an immense pleasure to go into a country hamlet where the old men and women with the children soon form a congregation and one can give them in their own simple language the story of the Gospel. The middle aged part of the population are generally out at work or in the teashops.

Now as to literature adapted to the needs of these people. It must of course be simple. The schools opened for the purpose of giving the poorer a knowledge of one thousand of the most commonly used characters, is just to the point. Books for the uneducated can be prepared which will require but very few characters above these selected ones. There are three kinds of literature in use by missionaries that are without doubt very unsuitable for the uneducated classes.

The first of these is the Sunday School—that prepared by the Sunday School Union. This literature may be suitable for work in western lands where the majority of the population can read and where a very large part of the people are already more or less familiar with the



Bible and Christianity in general, but of which the vast masses of people among whom we work are in total ignorance.

The general plan in these lessons is to study the New Testament one-half of the year and the Old Testament the other half. This skipping back and forth, it goes without saying, is worse than perplexing to the Chinese who attend or who should attend Sunday School.

The writer is no advocate of an "expurgated edition" of the Old Testament. But he does most emphatically advocate a common sense and easily intelligible method of teaching this volume in the Sunday Schools. There should be a plan put into operation by which the pupil could readily and without much hard labor acquire a clear outline of what the Old Testament teaches. This the present system of Sunday School lessons fails to do. It should be borne in mind that there is not a single book in the Bible that was originally written for those who are entirely ignorant of what is embraced in Christianity. Some knowledge was always presupposed by the writer of the book. The Gospel of Luke perhaps comes nearest being a book for an "outsider." But even that was written for a man who had already been instructed "by word of mouth," or as we might say, who was already an intelligent "inquirer."

Such being the case, it is of the very first importance that a definite, clear and attractive course of Bible study should be prepared, such as would give the learner in simple language an easily intelligible outline of what the Bible teaches. This is more emphatically true of the Old Testament. This would of course serve as an outline for more definite and minute study and profitable reading in the future. But what is needed at first is a clear and definite outline as a foundation. It goes without saying that such a preparation would be of the greatest value to any reader of the Bible, especially to those who are in ignorance of the whole book. It is always well for us to remember that we are attempting to teach those who are entirely ignorant, or at least, who have only vague and uncertain ideas of what we are bringing to them. In so doing we must "begin at the beginning and make first things first." Looking at the facts as they now obtain it is clear that a revision of the whole course of Sunday School literature for China is an imperative need.

But there is another class of literature that needs our attention. This is the hymnology very commonly in use. It is customary now to use very largely a hymnbook written in *wen-li*, and a good deal of this—shall I call it *wen-li doggerel*?

A few years since a Chinese Christian woman in a chapel in the city of Chinkiang one day happened to see a hymnbook written in Mandarin. She had been accustomed to see only a *wen-li* hymnal used. After



examining the Mandarin book a little while she said "this book is very clear. We women can understand this," implying of course that "we women" could not understand the *wen-li* book used in that chapel.

Suppose we attend an ordinary Chinese service on a Sunday morning in many places in China—one might say the majority of places. What do we see and hear? The leader of service arises and announces a hymn, giving only the number of the hymn, in a *wen-li* hymnbook. The hymn not read, not even the subject head of the hymn. It is then sung to a foreign tune. The result is that to a good many in the congregation and generally to those "that fill the place of the unlearned" the whole procedure is little more intelligible than the reading of the Sanscrit classics by a Buddhist priest in a temple! It would be well for us to read carefully, then read again what Paul says in 1 Cor. ch. 14 as to the making our public worship intelligible even to the outsider who happens to come in, and to note especially what he says verse 15, which by the way, is translated incorrectly, (See Dr. Charles Hodge in his Commentary).

The best hymnbook with which the writer is acquainted is one prepared many years since by Drs. J. L. Nevius and C. W. Mateer and which has since been revised and adopted as a standard book by the Presbyterian Synod of North China. There is a smaller edition of this book containing about 75 hymns which is admirably adapted for country chapels. The style is simple, natural and easily understood. This is the book which the Chinese woman above mentioned referred to when she said "we women can understand this."

But there is a third book that we commonly use and that we must use till we can get a better one. This book is the Mandarin New Testament, revised edition. The writer has gone over this book time and again with the Greek text and other versions before him. There is no denying the fact that this book is not suitable for work among the uninstructed, illiterate country and laboring populations, to say the least that can be said. There are hundreds of passages that lack clearness, many of them largely, if not entirely, unintelligible. There are scores of passages that fail to give the plain sense of the original text. The preacher stands before his audience and reads a chapter, or part of one, to his audience, and he does this "without note or comment," he may feel sure that a good share of it has been quite obscure to a large part of his audience.

By all means let us make our public worship clear, easily intelligible and powerful to our audiences. There is no part of the Old Testament or of the New that should be indiscriminately distributed in China "without note or comment." In a few and long separated instances there are good results, but generally good results are nil.

The writer has for years in public worship made a running comment of the hymn while reading it before the audience—and it should always be read—even when using a Mandarin hymnbook. In reading the revised Mandarin he almost unconsciously makes the translation simpler as he is reading, because he feels sure that there is a good deal that is not clear to the audience.

The New Testament was originally written in the *Pu-tung* Greek as spoken by intelligent Greeks in apostolic times, in language easily intelligible by those for whom the books were written. (See Robertson's Grammar of the New Testament Greek). By all means let us make it intelligible to the people to whom the Lord of the harvest has sent us.

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## The Christian Teacher—His Job

FU LIANG CHANG

**T**HE first coming of Christianity into China is dated in the eighth century. The Nestorian monks, were, no doubt, pioneers in introducing Christianity into China. Save for the Tablet they left at Sianfu, Shensi, we know nothing more about them. They were apparently very successful in their times, but we know nothing as to the cause of their downfall. In the seventeenth century, the Jesuits came to China. They were splendid scientists as well as missionaries and brought to China the modern sciences of astronomy and mathematics. They were well received by the court and were very successful in their work of making converts. But soon through mutual jealousy among the missionaries, the Dominicans started a campaign and determined to drive away the Jesuits and Franciscans, for the latter allowed their converts to pay homage to Confucius and their ancestors. In spite of repeated efforts of Emperor Kwanghsi, the war between the fundamentalists and the modernists of that time raged. The court got tired of the endless feuds among the Christian missionaries and so soon after the death of Kwanghsi, the Christian church was persecuted. It was recorded that more than three hundred churches were destroyed and three hundred thousand Christians were left destitute of their shepherds. In 1742 Pope Benedict Fourteenth suppressed the Society of Jesus and thus practically ended the second chapter of the Christian enterprise in China.

Now we are in the midst of the third stage of Christian enterprise. The outstanding feature of this stage is the establishment of a large number of Christian educational institutions. The whole purpose of this stage seems to center in the development of Chinese Christian leadership and the planting of the Christian church in China. Whether

the present Christian activities will bring forth their desired results or not depends upon the attitude and the work of Christian workers. We as a part in this Christian enterprize have our share.

Our work here is largely educational. There are three kinds of people with whom we come into frequent contact; namely, our Christian fellow workers, our students and the general public. With our co-workers we have fellowship and mutual assistance. So whatever we do, we should be very considerate of their sensibilities. To the general public including the families of our students, the majority of patients, our fellow teachers in government schools, etc., it should be evident in our daily living that we are here more than for mere teaching, healing or preaching; we are here for some ideal—that ideal of service as exemplified by Jesus Christ. In China the public opinion is that one ought to be good and above reproach, if one is a Christian. How much more we Christian teachers should let our light shine before men so that they may see the good we are trying to do and glorify our Father in heaven!

Do we expect to make all our students Christians? Yes, if possible. That certainly should be the aim of Christian teachers. All the seeds that we sow will not necessarily bring forth hundred fold but it is the duty of a good husbandman to so select his seeds, to water his crops and give them the necessary care that all the plants may have an equal chance to bring forth abundance of fruits. All the students who have stayed with us for several years should at least have a Christian attitude towards life, if not the Christian faith. Our experience in the past has justified this statement. In case we should fail in this, it must be fundamentally wrong either with ourselves or with students for in China to-day one has a high respect for Jesus as a historical person.

Since 1918 the students in China have undergone a great change in their intellectual life. They will, no longer, take things for granted. They have adopted a skeptical attitude towards everything, including religion. One of the topics most discussed by students is science and religion. In fact most of them consider all religions as superstition. Perhaps some of the questions asked by them may indicate the trend of their thinking:

1. Religion is power, but is science too?
2. Is there a conflict between Creation and evolution?
3. Is religion necessary?
4. Is religion only to make man good?
5. Where is God?
6. Is the existence of God imaginary?
7. Is the virgin birth possible?
8. Is the Second Coming of Christ figurative?
9. Are miracles possible?

10. Why did God create evil?
11. Is Christianity for socialism?
12. Is divorce permissible?
13. Why are divisions still allowed in the church?

Due to Bolshevic propaganda, socialism is looked upon by some as a panacea for curing all China's troubles. Carl Marx and Lenin are great heroes in the minds of a large number of students. Is it then not our work as Christian teachers, to instill into their minds, the balance between science and religion and between things materialistic and things spiritual? To inculcate into our students not all the "isms" and forms of government that human ingenuity invents, but that spirit of unselfishness and of service, exemplified by Jesus Christ, as the master key to do away with all human troubles?

It is said that the greatest obstacle of the missionary is his servants, because they are the ones who, living in intimate contact with the missionary, see all his weak points, his moods, tempers and indulgences, and often speak about them to their friends. Is it any wonder then that the work of some missionaries does not produce results? So our daily living, particularly on the mission field, should be, as if treading on thin ice, for not only what we try to do but even more so what we try to be counts for our usefulness. Unless we live up to what we expect our students or even our servants to do or not to do and to be or not to be, any amount of preaching on our part is of no avail. In passing may I take the liberty of making two practical suggestions? 1. We should feel the grave responsibility of our work, even the daily routine. There will be a great deal of entertainment during the year and the results, if indulged to excess, will be late to bed, late to rise, late breakfast and late to class or cuts. Before we realize the demoralizing consequence of such actions, criticisms and complaints have already come from students. 2. We should be considerate of other people. Whatever may be the nature of our work, we are Christian missionaries and teachers none the less. We ought to be very jealous of the good name of our institution. If by eating the meat that has been offered to idols, I would be putting a stumbling block to some of my brethren, then let me not eat the meat—this was how Paul took in consideration the feelings of his followers. Yes, what we did elsewhere may be respectable and all right, but because we do not wish to put a stumbling block to some of our brethren and because we wish our influence for good to be felt by our students, we may be willing to give up some of the disputable things out here. Dancing is countenanced in Peking and some big treaty ports but in small cities like that of Changsha—I wish you could hear the remarks made by some respectable Chinese as well as students! Mahjong is a good game but because of its evil association, Chinese students are very critical of it when it is played by their teachers. For



the same reason the Chinese Vice-president of Canton Christian College requested the faculty not to play Mahjong on the campus last year. If we must have our recreation in any of these forms, then let us choose our time and place. Above all, let us enjoy them by moderation and not abuse them by excess. Under no circumstances, let the Christian cause, for which we are here, suffer by any thoughtless or selfish action on our part. The Chinese have a high traditional respect for their teachers, a certain amount of dignity is expected from all of us.

The most important religious work, it seems to me, that we can do and have been doing to some extent, is to know our students. Last year we had several groups or inner circles, each of which is composed of a teacher, some Christian students and also, sometimes, some non-Christians. The nature for such gathering is for discussion and for fellowship. Those teachers who had these groups consider them to be the most effective part of their religious activities. By making such meetings small, intimate and informal, the students enjoy them too. In order to make such gatherings possible, the teachers must go after the students and make up their minds to know a few of them well. The students are rather timid in coming to you at first, but if you are patient and friendly, you will find that they will naturally gravitate toward you. Of course it will take your time and thought, but then, what worth while things do not?

## A Further Account of *Phyllostachys Quadrangularis*

W. M. PORTERFIELD

**T**HIRTY-NINE years ago there appeared in the columns of the CHINESE RECORDER (1) an account of the square bamboo written by Dr. D. J. MacGowan who discovered it in a garden at Wen-chow in 1880. It contained the substance of a reply made to a request from Sir Joseph Hooker, then superintendent of Kew gardens, for further information regarding this anomaly of nature. The substance of Dr. MacGowan's account in effect was that square bamboo has a geographical range reaching from 25°—30° N; that the shoots come up in autumn, not in the spring; that growth is arrested by the December cold, but is resumed the following spring when the culms attain their full height, 10-15 feet; that the lower nodes of the culm bristle with short spines; and that the squareness is less striking in young culms than when "matured by several years growth." One year later another small note (2) appeared in the RECORDER contributing a few more facts particularly relating to native habitat and to references in Japanese literature.

We feel that in order to do justice to the square bamboo, more should be told particularly if it will lead to a more thorough understanding of this species of plant, or will do away with wrong impressions gathered from inaccurate information. For two years the small patch of square bamboo on the grounds of St. John's University has been under our careful observation, so that we believe we are in a position to give a few facts that will clear up the situation. Let us take up the points introduced by Dr. MacGowan in the order mentioned.

Regarding the geographical range it may be said that the small patch mentioned above is north of  $30^{\circ}$ . Laufer (3) says square bamboo has also been found in Shantung which puts the limit above  $35^{\circ}$ . Freeman-Mitford (4) in his English bamboo garden has not been successful with it. This would make the northern limit about  $52^{\circ}$  which is probably too far north. The culms of his specimen plants died down both the winters he had had them at the time when he wrote his book "The Bamboo Garden," but the rhizome remained active and sent up plenty of shoots every year.

We agree with Dr. MacGowan's statement about the season when new shoots come up. Three shoots were chosen for special observation. On October 20 they were first seen projecting above the ground and by November 30 they had attained their full height. This introduces the second point brought up by Dr. MacGowan. The culms had reached their full height long before the winter's cold set in. His idea of arrested growth, however, is quite correct in so far as it applies to the branch shoots. They do indeed pass the winter in a state of suspended animation. During this time the fibres of the culms are hardening. In the spring upon the resumption of favorable conditions the branch shoots resume growth and commence to elongate. To be exact March 22 was the date when we observed the first changes.

As our specimens have not been cultivated in the best environment we do not wish to make a statement regarding the normal height. Ours were only ten feet, but under better conditions they should easily shoot up to fifteen or more. The stout spines which are found on the lower nodes of the culm are characteristic of this species only. Some have explained them as abortive branch buds. This is doubtful but would have to be gone into further.

The last point made by Dr. MacGowan was in regard to the degree of squareness. We also have found that the smaller culms are more rounded than the larger ones. It is, however, a little difficult to see what he means when he says that the culms of two or three years of age are less strikingly square than when "matured by several years growth." It has been shown that the diameter of the mature culm is never greater than that of the shoot as it springs from the ground. And we have just shown that the full height was attained in forty days. The

only changes that could be wrought by several years growth are the internal changes. The increase of the vascular bundles and the hardening of the fibres may thicken the woody cylinder with the consequent result that there is a slight decrease in the diameter of the hollow space within, but these are the extent of the changes. It is hard in view of the facts to see how maturity could bring about the apparent changes so casually suggested.

Since the last account that appeared in this paper (1886) mentioned Japanese references, it is only fair to list in this account a few of the Chinese references which are in fact much earlier. Square bamboo was referred to as early as the first century B.C. Chang Ch'ien (3), the famous envoy of the Hans, saw staves made of square bamboo being used in Bactria. He recognized these as having come from Chiung, 焉, which is situated in the southern part of Szechuen. Kwo P'o (A.D. 276-324) referred to it and later, in 875, Twan Gung-lu, 段公路, wrote about it in the *Beh Hu Luh*, 北戶錄: "Chen-djou, 潯州, in Kwangsi produces the square bamboo.....It can be made into staves which will never break. These are the staves from the bamboo of Chiung, 筠, mentioned by Chang Ch'ien." These and other references are cited by Berthold Laufer in his *Sino-Iranica* in connection with an illuminating account of square bamboo which if the reader cares to follow out will lead to further sources.

#### LITERATURE CITED.

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- (2) (Editor's note): The Square Bamboo. CHINESE RECORDER, April, 1886, XVII, pp. 140-141.
- (3) Laufer, Berthold: *Sino-Iranica*. Chicago, 1919. Pp. 535-537.
- (4) Freeman-Mitford, A.B.: *The Bamboo Garden*. London, 1896. Pp. 89-91.

## Some Recent Developments in the National Anti-Opium Association of China

GARFIELD HUANG

**A**CCORDING to the latest statistics, the National Anti-Opium Association is having a very far-reaching response from the whole nation. Over 700 cities in 24 provinces observed the National Anti-Opium Day, September 28th, and 230 centers have organized for an effective fight against opium. The petition of the Association sent to the Geneva Conference and to the Peking government was signed by over two thousand organizations in the different provinces, representing over two million people. Thirty or forty

responses to the petition are still coming in every day. It is quite safe to say that public opinion against this great evil has been awakened in China for the first time.

Members of some of the branch associations have actually begun to fight against the compulsory planting of the poppy. A few weeks ago a leader in the Anti-Opium Movement in the Province of Fukien was arrested by local officers for stirring up the people against the order to plant the poppy. But as the public opinion was so strong against the action of the local officer, the victim was released right away and the officer was put out of his position by the civil governor of Fukien. This shows that public opinion is gradually gaining ground in regard to the Anti-Opium Movement.

#### MEETINGS HELD

The regular weekly meeting of the Association, which was formerly held in the guest room of the General Chamber of Commerce of Shanghai has recently taken place in the Committee Room of the National Christian Council, for the reason that this location seemed to be more convenient. All of the important matters of the Association are discussed and decided by this weekly meeting. Besides these weekly meetings, there have been several special meetings and committee meetings.

#### LOCAL CENTERS VISITED

The Association has sent several representatives to different provinces to promote the Anti-Opium Movement and they have met with great success wherever they were sent. Mr. M. T. Tchou of the National Committee of the Y. M. C. A. was sent to Fukien and Kwangtung on behalf of the Association and started a very remarkable movement in the British Colony of Hongkong. Dr. Herman C. E. Liu went to Hupeh, Honan, Kiangsi and Anhwei. However, on account of the political disturbances he was unable to go to all of the places he had intended to visit, yet he has done very good work on this trip, especially in being able to make the Conference of National Educational Associations, held at Kaifeng, pass a resolution in support of the Anti-Opium Movement. Mr. L. T. Chen went to Shantung, Chihli, Fengtien and Kirin and found that the people in those provinces are all ready to respond to the movement. Miss May Chang of the Women's Christian Temperance Union went to Ningpo and founded a branch Association in that city. Through Miss Chang's untiring efforts the different bodies in that city participated in the movement and a city wide campaign is being planned for on the New Year day. The Association has also asked Rev. K. T. Chung to promote the movement in West China on his trip to Szechwan.



## CO-OPERATION WITH THE GOVERNMENT

The Association has requested its President, Mr. George C. Hsu, on his trip to Peking to secure the help of the various political leaders in this movement, especially to include the opium problem in the forthcoming round table conference and also to ask the Cabinet and the Minister of Foreign Affairs to instruct their delegates at the Geneva Conference to express the firm decision of the Chinese government against opium planting and at the same time to call the attention of the different nations to the necessity of their co-operation in doing away with the narcotic evil. All of these requests have been granted. The Prime Minister has already instructed the Minister of the Interior to call a preliminary "Opium Conference," in order to make recommendations regarding the proper measures to be taken for the suppression of opium. The Association is bending every effort to co-operate with the Minister of Interior in this respect. The International Anti-Opium Association in Peking has come into very close understanding with the Association and has agreed to co-operate in every possible way. We believe that through this mutual working together we can achieve greater results.

## GENEVA CONFERENCE

The Association in its Mass Meeting for the Shanghai community, August twenty-fourth, has elected Chancellor Tsai Yuan Pei, Dr. Wu Lien Teh and Mr. T. Z. Koo, to be the peoples' representatives to the Geneva Conference. Unfortunately both Chancellor Tsai and Dr. Wu were not able to attend the Conference on account of previous engagements and so only Mr. Koo attended the meeting. The government was well represented by Minister Alfred S. Sze, who with Mr. Koo worked together splendidly. The Association has been sending them information about the peoples' movement from time to time and so Mr. Sze was able to maintain his position with regard to the situation. In the second Conference Mr. Sze was elected Vice-Chairman and Mr. Koo was permitted to present a petition and to speak for the Chinese people.

## FUTURE STEPS

The Association has decided to make this Movement a permanent one. Recently a budget of \$10,000 has been provided for and they are looking for a full-time Secretary. Another Mass Meeting for the Shanghai Community is under-going preparation and will be held at the local Y. M. C. A. of Shanghai, December 7. It is hoped that a National Anti-Opium Conference will be called for some time next spring. Steps have been taken to organize an Investigation Commission in conjunction with the Government. The Association is also trying to tackle

this problem through education. The Association for the Advancement of Education and the National Educational Association have both agreed to include the opium evil in the text books for the primary schools. So the emphasis of the work of the Association will be in education and practical suppression measures through the Government, instead of just stirring up public opinion as has been up to the time of the Geneva Conference.

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## In Remembrance

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Miss Eliza Ellen Leonard, M.D.

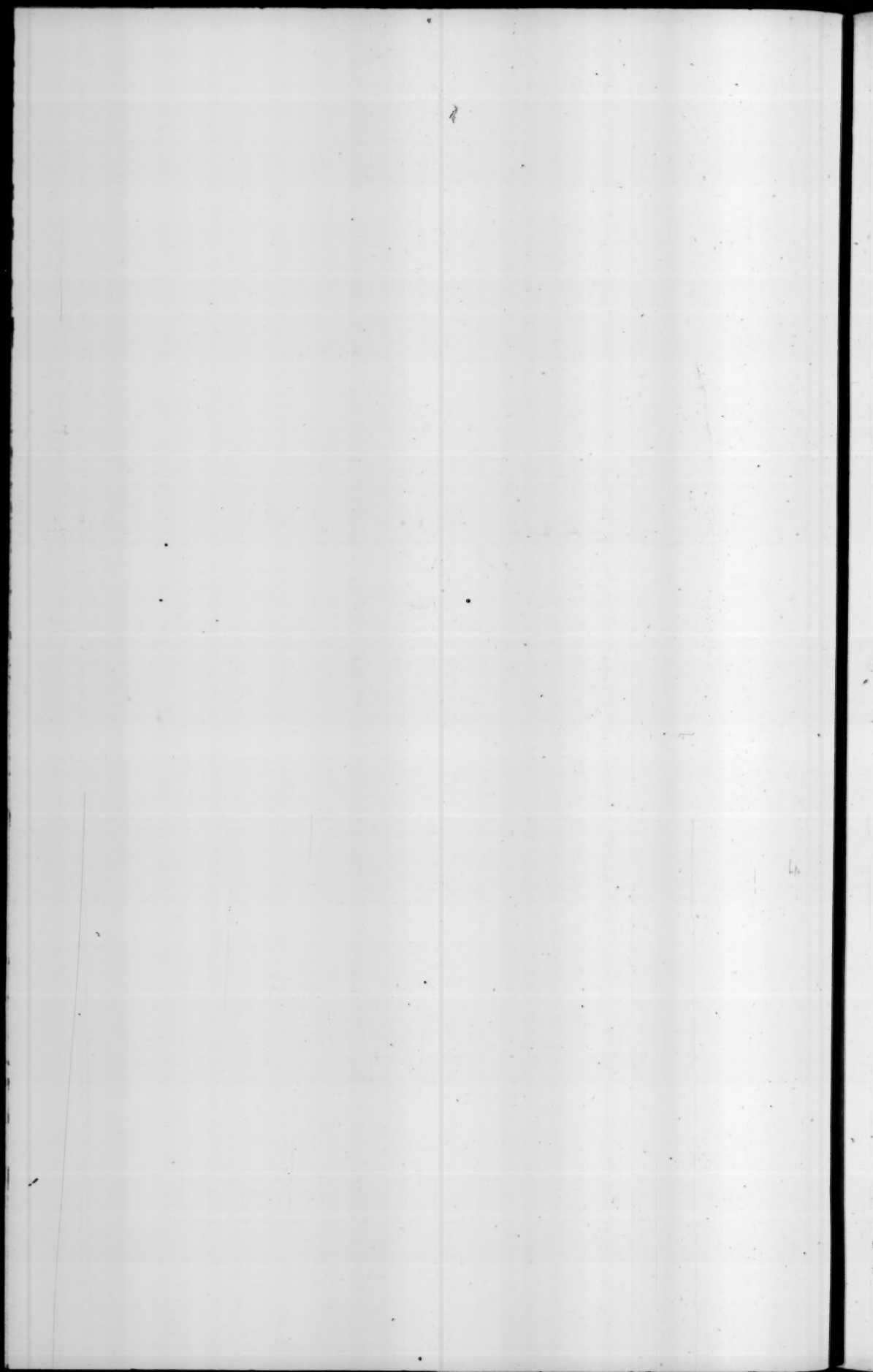
**T**HE morning of Friday, October 17th, witnessed the joyful entrance into the life eternal of one whom China could ill afford to spare, when other Missions as well as her own would fain have held for further years of unselfish ministry, but whose Home-going was a merciful release from months of pain and weakness, —Doctor Eliza E. Leonard, formerly of the American Presbyterian Mission, Peking, but for the last year a member of the Medical Staff of Shantung Christian University at Tsinanfu.

Born at Kossuth, Iowa, U.S.A., in November 1866, graduated from Parsons College in 1888 and from Michigan University Medical College in 1894, Dr. Leonard came to North China in the autumn of 1895, appointed to the charge of the Women's Medical work of the Peking Station of the Presbyterian Mission, then located at Drum Tower West. In 1900, she took a prominent part in the ministries of the improvised hospital in the British Legation during the "Boxer Siege," and in the months of recovery and reconstruction which followed; then, after furlough, developed the Station's medical work for women in its new location on Second Street and under its new name of "Douw Hospital." When the work outgrew its equipment, she was largely responsible for the securing of its present excellent plant on First Street and the development of its School for Nurses.

In 1915, in cordial co-operation with the women of other Missions, she planned and established the Women's Union Medical College, of which she was chosen Dean, first for some years in Peking, but recently in Tsinanfu, to which place the College, by general agreement, has been transferred to form a part of the Medical College of Shantung Christian University. In all these plans and changes Dr. Leonard impressed her associates with her rare judgment and foresight, ability to see the point-of-view of others, and fine unselfishness in subordinating personal preferences, ease and comfort to the general advantage. And the staff



DR. ELIZA ELLEN LEONARD





of the University at Tsinanfu came, in the few months of her life among them, to admire and love her as she spent strenuous days in the transfer, the building and the reorganization of the Medical College as a Department of the University.

As for her old Mission, North China, and the members of its Peking Station who have been most intimately associated with Dr. Leonard for many years, although they have now for the third time endeavored to prepare themselves for an apparently inevitable separation, yet the sharpness of the pain of that separation when it came was most keen. In council, in administration, in emergency, Dr. Leonard has always been "one of the strong men of the Mission," yet withal a woman of tender sympathies, of warm friendships, and of spiritual devotion. Always ready to bear more than her full share of the burdens and of an infinite patience with details, she yet refused to allow routine to kill joy or suffer limitations to obscure visions. In presenting her great cause to the home constituency, or discussing its many problems with secretaries of the Board, she so showed herself mistress of facts and principles as to convince the doubter and arouse the interested to enthusiasm. She hated shams and pettinesses, low ideals and narrow partisanship, but was staunchly loyal to her convictions and her friends. Three times she had bravely borne the experience of helpless weakness and faced the prospect of leaving dear friends and loved work while in the full maturity of her strong womanhood, and bravely did she endure the weariness and the suffering of the last months. Less emotional than many in her religious life, yet her strong, simple faith in Jesus Christ as her own personal Savior and the potential Savior of all men, of society and of the world, shone forth in her daily life, her unsparing devotion to the medical and spiritual opportunities of her profession, and in the keen interest which she took in every department of Mission work.

What she was to a number of her dearest friends, they will never forget, nor ever cease to thank God for. And many a Chinese student and associate will hold her in fragrant memory.

C. H. FENN.

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### Mrs. Hicks

The United Methodist (English) Mission of Yunnan has sustained a great loss in the passing to the higher service of Mrs. Hicks—formerly Miss Marie Bush. Mrs. Hicks was born in Melbourne, Australia, on July 7th, 1872, and passed away on October 25th, 1924. She first came to China in 1897; for twenty-eight years, with intervals of fur-

lough in Australia and in England, Mrs. Hicks has devoted her talents and love to the women of Chaot'ong. They understood and loved her teaching, and many owe their growth in grace, and knowledge of the Saviour, to her patient instruction and ready sympathy. Any mention of the name of Mrs. Hicks always drew forth expressions of sincere love and gratitude from the women among whom she worked.

In addition to holding classes, Mrs. Hicks was a frequent and a most welcome visitor in the homes of our members; anyone in trouble was sure of her sympathetic interest. It was probably during one of these visits that Mrs. Hicks received the fatal infection of typhoid to which she succumbed, on the eve of departure for the Homeland.

When she was carried to the hillside cemetery, a long procession of members and others followed—many of the women and girls weeping bitterly, because they would see the face of their kind friend no more. "We shall go to her, but she will not come again to us."

The greatest sympathy is felt for the bereaved husband. Rev. C. E. Hicks—here in Yunnan, and for the son and daughter, in England, who had been anticipating with so much joy their mother's home-coming.

L. O. S.

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### William V. Stinson

On November 27th occurred the death of Rev. W. V. Stinson of Hoihow. He was a young man of 34 and his end was most unexpected. On Monday the 24th he was at work at a small circular saw when a board was accidentally caught on the saw and being set in motion by the saw struck him in the abdomen. The injured man was taken home in a chair, but his condition was not thought to be serious until Wednesday, when pain increased and an operation was decided on. The operation revealed the fact that the bowels had been perforated and his condition was hopeless. He passed away at 8.30 on Thanksgiving morning.

William Van T. Stinson was a native of Minnesota, U.S.A. He was educated in the public schools of Minneapolis and graduated an engineer, from the State University of Minnesota. Then followed several years in electrical work. At one time he was with the Westinghouse works in Pittsburg. When his parents both died suddenly, there came a change in his life and he decided for the Christian ministry. He attended seminary at Omaha, Neb., and in 1917 sailed for Hainan, China as a missionary. He spent two years studying the language at this place and then a year in the interior, at Nodoo, where he saw something of a local war. Then followed three years at the port again when he did a great deal of campaigning among the villages. He spent the

year 1923-24 in America and had been back at work but three months when his death occurred.

The funeral services were held on Friday, November 29, in the Presbyterian church in Hoihow and were well attended by Chinese and the foreign community.

PAUL C. MELROSE.

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## Our Book Table

OUR WORLD TO-DAY AND YESTERDAY. By JAMES HARVEY ROBINSON AND EMMA PETERS SMITH. *Ginn & Co.*

This book called "A History of Modern Civilization" is intended, I suppose, as a text-book in schools. Its object "is to recall those happenings in the past of mankind which serve to make our world of to-day clear to us by showing the long road that man has travelled to get as far as he has . . . All this book is really about the present since only those events and achievements of yesterday have been included that explain things as they are."

We should say that this is a history of civilization in the West. Some day all such histories must include chapters on Chinese and Indian civilization, for we hope to know more and more of the influences that have interpenetrated the West from the East and vice versa.

The book is very well illustrated, and one interesting departure from the usual custom is the grouping of the colored maps at the end of the volume. In this way they form a little atlas and are much more easy to refer to than if scattered in a haphazard fashion through the book. There is an excellent bibliography and the index is well done.

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THE WORKS OF LI-PO. Translated by SHIGEYOSHI OBATA. *J. M. Dent and Sons.* 10/6.

This English translation of the works of probably the greatest Chinese poet by the Japanese Minister to Peking is an immensely interesting and important volume. The introduction is of great interest and very much worthwhile. The translations for the most part are well done.

The titles are given in Chinese and the poems can therefore easily be looked up in the Chinese edition. There is room also on most of the pages for copying the Chinese poem beneath the English translation. We know some missionaries who have done that very thing to their great profit.

We commend this volume to every person who is interested in Chinese literature and we thank Mr. Obata for the real service he has done us all.

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ETHICS AND SOME MODERN WORLD PROBLEMS. By WM. MC DOUGALL. *Putnam.*

Professor McDougall handles some of the old problems in a new and vivid way in this book which is made up of the N. W. Harris lectures delivered at Northwestern University.

He is a democrat and believes in democracy, but he does not think it can be attained by the simple expedient of giving one vote to every adult. "Before the advent of that day of triumph for the democratic principle our civilization must fight in a death and life struggle with many opposing forces."

He discusses throughout the book what he calls the two more or less opposing systems of ethics, the universal and the national, and says in the end that our task is to make a synthesis of these two systems.

He delves deep into our minds as he makes us face "the conflict between the claims of nationality and citizenship on the one hand and of the brotherhood of man upon the other." He says that in England and Northern Europe the national systems of ethics were pretty well established before Christianity was introduced and that Christian universal ethics has never succeeded in entirely overthrowing national ethics, so that still to-day the Englishman is first English and secondarily Christian.

He emphasizes the fact that Western civilization is sick and that there must be a complete readjustment of its moral basis. "Our civilization can be cured," he says, "not by any tinkering with symptoms, by moral exhortation or by sporadic acts of charity to starving peoples on however great a scale but only by facing our moral problem, diagnosing its true nature and *thinking out a real solution of it.*"

Dr. McDougall claims that the tragedy of our situation arises partly from the working within us of the benevolent impulse which prompts us to desire that every human being shall be free, so far as possible, to exercise every impulse within him, especially that strongest of all impulses, the impulse to procreate our kind. The free exercise of this natural right will lead, he says, "to a progressive deterioration of the intellectual and moral fibre of the human race." He would, therefore, establish some kind of birth control and he would not allow free immigration of low class people into the unpopulated regions of the earth. "The barbarian invasion of ancient times has given place to the peaceful penetration of the low class immigrant from an over-crowded land. No vandal armies precede the host. There is no apparent threat in these docile steerage passengers." He insists that it is "the essential nature and function of mind to exert a progressively intelligent foresighted, purposeful guidance upon the seemingly blind, mechanical processes of the material world, including those processes of natural selection which seem to have played so great a part hitherto in fashioning the nature and destiny of mankind."

He believes that the principles of universal ethics have been pretty generally accepted in the West but that the principles of national ethics have remained implicit, unformulated and unacknowledged. He believes that nations as nations should recognize their duty to the whole of civilization. He lays down two political precepts; first, that democracy must be representative and that "Internationalism rather than Cosmopolitanism is the true or desirable world order."

He says many things with which some missionaries will not agree and he comes to some conclusions that may not be wise. But in any case, this is a truly stimulating and worthwhile discussion.

J. M. Y.



"THE MESSAGE OF C. O. P. E. C." *Being a summary of the Commission Reports by H. A. MESS, B.A. Published by the Student Christian Movement. Paper binding, 1/6.*

This book was written to be used as a text book for discussion groups. It contains the cream of the reports and conclusions of that great convention. The whole field of industrial and social questions is very well covered. On some questions such as prohibition, it speaks in a half-hearted manner. While valuable to Americans, still it comes with greater emphasis to the British people because the majority of the issues discussed are purely British problems. The principles deduced, however, are universal in their application.

C. M. D.

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TORCHBEARERS IN CHINA, BASIL MATHEWS AND ARTHUR E. SOUTHON. *Missionary Education Movement. Cloth 75 cents. paper 50 cts.*

Stories of Chinese and missionaries who have carried the torch of Christ in China. Told in journalistic style, the tales are in the main convincing but are occasionally marred by over-emphasis upon harrowing dangers and hardships. To judge by a chapter dealing with a life story familiar to the reviewer that of our methodist doctor, Hu King En, the work is accurate in its details and, with minor details, in its local color. Not of much value for use in this land but well adapted to its purpose—missionary education in England and America.

F. T. C.

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ADVENTURE IN THE NIGHT. *By WARRINGTON DAWSON. Published by T. Fisher Unwin, Ltd., London.*

A mediaeval castle, secret passages, trap doors, a torture chamber, a lunatic, a murder, pistols, sliding panels, beauty in distress,—there lacketh no detail that a properly conducted mystery story should have. The plot, however, is not convincing enough to justify the carelessness which characterizes the construction. Each character shows astonishing obtuseness alternating with remarkable acumen to convenience the plot. Sentences hanging from introductory "whiches," send cold shivers up and down the spine of the grammatically particular. The book does not recommend itself to people with a limited time for reading.

M. W.

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THE ABOLITION OF WAR. *By SHERWOOD EDDY AND KIRBY PAGE. Doran, New York. G. \$0.15.*

This book is tremendous. If you are a pacifist you need not read it; if you are not, I challenge your Christian sincerity if you dodge it.

Selling in this cheap edition (there is a library edition at G. \$1.50) it might well be called a tract for the times. First, Dr. Eddy makes his personal confession and then states the case against war. Kirby Page follows that with fifty questions and answers concerning the whole war business.

For example, he answers such questions as:—

"What right has a Christian who enjoys the blessings of his country to refuse to fight in the hour of danger?"

"How should we deal with a mad-dog nation?"

"How can we end the anarchy which now prevails between nations?"

Here is a question which with his answer all missionaries would do well to ponder: "How far should our government go in protecting the property and lives of our citizens in other lands?"

J. M. Y.

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THE LITERATURE OF THE OLD TESTAMENT IN ITS HISTORICAL DEVELOPMENT. By JULIUS A. BEWER. *Columbia University Press.* G. \$3.00.

This is essentially an introduction to the books of the Old Testament, and as such it is a great success. Dr. Bewer gives each book its historical setting and shows how it sprang out of the life and thought of the people and how religion influenced and modified the cultural development of the Hebrew people. It is a scholarly volume, written with real literary charm.

The author says, "To stress the origin and development of the individual contributions, to see how they sprang out of the life and thought of the people, how they influenced the cultural development of Israel and how they in turn were influenced and modified until finally one great sacred Bible resulted, is a fascinating story."

The last chapter on "The Canon and Text of the Old Testament" is of especially great value. There is an excellent bibliography at the end.

J. M. Y.

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WE AND OUR HEALTH. By E. GEORGE PAYNE. *American Viewpoint Society, N. Y.*

This is a health book for children and comes pretty close to reaching the ideal for such a book. The author says in the preface, "We are concerned with practices essential to health and these we have attempted to list in this book and discuss in a direct and straightforward manner. We have assumed that the child will be naturally interested if his interest is aroused in his own physical welfare and that no story is necessary to achieve that end. . . . . The child needs in his own hand in a brief attractive form, the summarization of the vital health habits and practices." That is exactly what this book gives you and in a most attractive form. The illustrations are charming.

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BEST SERMONS, 1924. By JOSEPH FORT NEWTON. *Harcourt Brace & Co.* G. \$2.50.

Here is a book to delight every missionary, be he preacher, teacher, physician or engineer. I wish some good-natured man or woman would send a copy to every mission station in China.

We have had Best Stories, Best Poems and many such collections. Now here comes one of the great pulpiteers of our generation with an annual book of Best Sermons. Dr. Newton's name is sufficient guarantee of what is within. His interesting introduction he cleverly calls "In the Vestry." His biographical notes at the beginning of each sermon are models.

The following are some of the preachers, one sermon from each: Gaius Glen Atkins, Richard Roberts, Ralph W. Sockman, Harry Emerson Fosdick, Halford E. Luccock, Ernest F. Tittle, Newel Dwight Hillis, Frederick F. Shannon, Lynn Harold Hough. There are twenty sermons in all.

MODERN ESSAYS, SECOND SERIES. By CHRISTOPHER MORLEY. *Harcourt, Brace & Co.* G. \$2.00.

Here is a group of modern essays selected with great care by one of the cleverest present-day writers with a prefatory essay and extremely interesting biographical notes. "Oxford As I See It" by Stephen Leacock and "Farewell to America" by Henry W. Nevinson are worth the price of the book. There are essays by William Archer, Bruce Blivin, Maurice Hillot, Lawrence Perry, G. Lowes Dickinson and Samuel Scoville, Jr. and others.

Here is another book for the sedan-chair traveller.

J. M. Y.

IN A SHANTUNG GARDEN. By LOUISE JORDAN MILN. *Frederick A. Stokes Company, New York.* Price G. \$2.00 net.

When a story is wholly imaginative but with real romance and frequent excitement, the reader treats it as a good yarn; but when there are details of country and customs that are familiar, but exaggerated, a critical spirit creeps in. This story of a young American with access to a wealthy Chinese home and an obviously exceptional family, is well told, but whilst admiration and sympathy are aroused for what is worthy and beautiful in China, and real pathos and vivid tragedy claim close attention, there is a feeling that some descriptions are overdone, and some details inaccurate. More than once, for instance, we read of a gate guarded by a chained yowling cat, and one wonders if cats can be used as watch dogs! Racial and other problems are sanely treated, and after all the improbable does not overshadow or dim the real excellencies of the book.

G. M.

THE OLD MEN OF THE SEA. By COMPTON MACKENZIE. *Frederick A. Stokes Company, New York.*

This book is of the nature of a yarn as it obviously is written for entertainment rather than for instruction or inspiration. A very miscellaneous group of men and women are tempted by a vague but alluring advertisement to sail for a mysteriously attractive settlement in the Southern Pacific. There are cyclones, volcanic eruptions, earthquake waves, romantic marooning, and occasional tragedies; but as the book leaves no extraordinary impression, possibly the reason for this is to be found in the fact that the adventurers, on the whole, were very ordinary persons and easily gulled.

THE INNOCENTS. By HENRY KITCHELL WEBSTER. *Bobbs Merrill.* G. \$2.00

The story of an American family—the father a good sort but rather spineless, realizes he has come to a dead level in his business and family life and tries to find consolation in the widow who lives next door—the mother, devoted to her family, fully cognizant of all that is happening, resents the situation but feels helpless in the face of it because of her children and her financial dependence on her husband. Through the eyes of the son, assisted by the sharp comments of the daughter, we see the whole family and the unsatisfactory relationships that exist. Through various experiences with girls, some good, some "hard boiled," the son comes to have sympathy with his father and a greater appreciation of his mother and sister, and through his determination to develop his unusual talents in science he attains success for himself.

M. H. Y.

THE LITTLE FRENCH GIRL. By ANNE DOUGLAS SEDGWICK. *Houghton, Mifflin Co.* G. \$2.00

This is a beautifully written story of a delightful French girl who is sent to England to make a suitable marriage. Her mother, a fascinating and charming person, through her various love affairs has made it impossible for her daughter to be accepted in France. Through it all we have a most interesting study of

English and French characteristics and modes of living and moreover a true and consistent interpretation of the universal relations of men and women. Finally, English ideals of loyalty and constancy, enlivened by French beauty and gaiety, arrive at a happy union. One rarely finds a novel worth keeping and re-reading but this is certainly one of those few.

M. H. Y.

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THE THREE HOSTAGES. By JOHN BUCHAN. *Houghton, Mifflin Co. G. \$2.00*

Any one who likes a good yarn, exciting and full of interest, will be well satisfied with this unusual detective story—unless, of course, he is clever enough to know at the beginning that

"Seek where under midnight's sun,  
Laggard crops are hardly won  
Where the sower casts his seed in  
Furrows of the fields of Eden;—  
Where beside the sacred tree  
Spins the seer who cannot see."

tells exactly when and how to find each one of the three hostages—but that is only a small part of the plot anyway—so read it.

M. Y.

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#### BRIEF MENTION.

THE CHINA INLAND MISSION REPORT FOR 1924.

"On God's Errand" is the name of the little booklet in which the China Inland Mission reports its work. It is well gotten up. In it we learn that the churches of the C.I.M. had 5,892 accessions during the year. They added 48 new missionaries making their total 1,101. Their receipts from the homelands in China reached the large total of \$1,086,205.

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The Sixteenth Annual Report of the Medical Superintendent of the Peking Union Medical College Hospital has just been received. This report is another evidence of the marvellous efficiency of that Peking institution. The technical reports concerning research work and matters of that kind are too deep for an ordinary layman. Suffice it to say that they indicate tremendous industry at important tasks.

To come to matters of common understanding: the bed capacity has been increased from 197 to 213, and various physical improvements have been made in different parts of the plant. The total patients treated for the year 1923-1924 were 3,797. The visits to the Out-patient Department were 81,814 as compared with 77,301 a year ago.

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## Correspondence

### Regarding Christian Missions in China.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—It is high time the Mission Boards in America and Great Britain developed more insight and a better policy in appealing for reinforcements to back up the progressive work of the National Christian Council of China.

Both of these foreign "Christian" lands have made such a tremendous amount of money from exploiting industry in China, that not only should they return the Boxer indemnity money, but they—like Germany—actually should pay China an indemnity as reparation for the immense strangle-hold they have in the Treaty Ports and elsewhere. American and British employers and workmen have a great responsibility in the matter of a



just and fair deal with the Chinese nation. The Boards at home ought not now to appeal for financial support on the plea of China's weakness or backwardness. Let the home secretaries broadcast urgent calls on the grounds of what foreigners owe to China, but primarily the appeals should be based on the magnificent opportunities presented to Christianity by this great land with its fine culture, and the characteristics of honesty, filial devotion, and cheerfulness of its inhabitants, who work hard and love peace. China, if imbued with native Christianity, can make a bigger contribution to the Kingdom of God on Earth than any other nation.

As regards the reinforcement in men: the home Boards are equally lacking in a policy consistent with the trend of Chinese thought of to-day. The National Educational Association is not alone in its demand for freeing schools from foreign mission control. The indigenous Church also rightly claims that much of the work done to-day by foreigners can and ought to be performed by Chinese. Three points may be noted whereby foreign missions can still serve China's need. (i). A better distribution of missionaries would result in the opening up of untapped areas,—where the Light is sorely needed—leaving the indigenous Church less hampered to develop itself. (ii). The future of educational work lies in quality, not in quantity. Concentration should be the feature whereby mission colleges would find their sphere in the Chinese educational system, standing for the highest standards,—model institutions where efficient work is done. (iii). Ordinary teachers and evangelists should be limited in number, whilst more doctors and technical experts ought

to be enlisted. Foreign missionaries must come to China as "Not Saints but Servants;" not as leaders but as helpers. Only in that way will they be following after the example and life of Jesus Christ.

I am,

Yours sincerely,

YOUNG MISSIONARY.

Soochow, China,

December 1, 1924.

### China's Milk Supply.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Many missionaries are interested in a more adequate milk supply for China. All who have had part in health campaigns and Better Baby contests have realized the need for milk as an article of diet, especially for children.

China, like Japan, is practically a milkless nation. The Japanese have made a beginning in dairying but outside of the foreign concessions not much has been done in China to develop modern dairying. There are a few good herds of foreign cows.

This whole thing presents a difficult problem. First, there is the matter of education. People whose ancestors have lived on rice and vegetables for centuries find it difficult to believe fully in the necessity of milk as a part of daily food. People of any nation find it very difficult to change their diet. In the second place it is difficult to persuade the farmers to change from their old farming habits and become dairymen. In the third place, milk is a costly food and at the best only a few in China will ever be able to afford cows' milk in their daily diet. Only a few, comparatively speaking, will ever

be able to afford it even for their growing children.

That raises the question, What can we do about it? If we insist on the use of cows' milk alone we must be doomed to failure. If we merely teach the value of milk made from soy beans in which there is great nutriment and urge people to use it we fear we have only gone part way in the solution of this part of China's food problem. There is one other thing to be mentioned, however. There are missionaries who are developing a good variety of goats and are urging the Chinese to use goats' milk. With a little effort it will be possible to produce goats of mixed breed in China that can be sold for, say, \$20 apiece or less. It costs very much less, of course, to keep a goat than it does a cow. It would seem, therefore, that many teachers, pastors and people of moderate means ought to be able to afford goats' milk for the use of their growing families.

In the West it is considered that milk is an absolute necessity in any family where there are growing children. Of the immense value of milk as a food there can be no question anywhere. It would seem, therefore, that Missions ought to take up this matter with energy and enthusiasm.

J. M. Y.

#### Church Union in Canada.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Please allow me to correct a statement made by Mr. Stuart C. Dodd on page 711 of the November "Recorder." He says "The alternative process of uniting or federating denominational ac-

tivities by twos and threes is now under way. But that is a slow process for which opinion is not yet ripe as the failure this year of the three denominations of Canada to effect a union demonstrates."

I am anxious here only to correct the statement that the negotiations of the Canadian Congregational, Methodist and Presbyterian churches for cooperate union have failed. Precisely the opposite is true. Those negotiations, carried on sanely and carefully for several years past, will reach their fruition on June 10, 1925, when the three denominations will become "The United Church of Canada."

The Churches themselves as bodies of Christians have definitely decided to unite. Dominion legislation has been passed sanctioning that decision and safeguarding the disposal of property and trust funds in accordance therewith. Nearly all the Provinces of Canada have also passed provincial legislation covering the same points so far as such funds may come under control of their Legislatures. The two provinces yet remaining will doubtless take the same step at their next session.

With the exception of a dissenting minority of Presbyterians the new fellowship will include practically all in Canada who have hitherto belonged to the three uniting communions.

Yours sincerely,

JOHN GRIFFITH.

Canadian Presbyterian Mission,  
Changteh.

November 19th, 1924.

[A brief item to this effect appeared on p. 827 of the December RECORDER—Ed.]

## The China Field

### Home Missionary Campaign.

The Chinese Home Missionary Society was brought to the attention of the Christian Community in Shanghai during Christmas week. A well-planned campaign for membership in this distinctly Chinese enterprise carried reports of its work into each of the churches either on Sunday or at the Christmas entertainment, linking up the claims of the mission work with the generous spirit of this season. The Home Missionary Society in recent months has suffered from a lack of deserving publicity. The workers in Yunnan are carrying on faithfully and constructively and the liberal basis for membership in the Society—"any Chinese Christian who will contribute to and pray for the work of the society"—should appeal to large numbers.

### Kiangsi Joins Educational Association.

After years of more or less successful efforts at setting its own pace and standards, the Board of Education of the Kiangsi (Methodist) conference has voted to join the Central China Educational Association. Spasmodic attempts have been made to use the association's uniform examinations in the primary schools with indifferent success. The Educational Commission recognized the rather isolated position of Kiangsi educational work which was complicated by the denominational affiliation of the largest church with the Nanking University, whereas East China was too far away to make affiliation in primary education practical. It is anticipated that the entrance of this large educa-

tional group to the C.C.E.A. may result in modification of curricula and methods to mutual advantage.

### Methodists Hard Hit.

Methodist Episcopal work in China has suffered a serious cut in appropriations from the home board. In general the missionary budget has been cut 10% and the Chinese work budget from 30% to 40%. This has necessitated the recommended retention at home of some missionaries already on furlough or soon to go, the cutting of salaries, second class travel, etc. It has thrown upon the Chinese Church a burden of self-support for which it was ill-prepared, but to which the pastors and other workers are rising with courage. The financial stringency prevails throughout with nearly all missionary enterprises of the church, due to an unprecedented falling off in receipts from the churches during the past year.

### More New Property.

December added to seasonal festivities the rejoicings attendant upon the dedication of numerous new mission buildings. In another paragraph is reported the completion of the large Seventh Day Adventist Church in Shanghai. A week later Margaret Williamson Hospital at the West Gate dedicated a handsome new edifice. Soochow University and Shanghai College have also added to their physical equipment. In Kiukiang the massive church building at William Nast College, for seven years under construction, is at last in use. The \$1,000 memorial window in the front of



the edifice is one of the most beautiful in China. The new Lutheran headquarters in Hankow occupied in October, is another service center that brings together workers of several missions. The Lutheran business offices, the Book Store, the American Bible Society depôt, and living quarters for resident and travelling missionaries are delightfully provided here.

### Kaifeng Kings and Queens.

On November 6, 1923 the Kaifeng Baptist School sold to the Szechuan Dairy Cattle Improvement Association, Chengtu, two in-calf grade heifers and a purebred Holstein bull, KAIFENG KING SYLVIA MODEL No 415349, only four months old, for a total of \$1,100.00 Mexican.

Recently they received the following interesting letter from the Secretary of the Association. "I have been waiting for a good opportunity to write you to let you know that the animals arrived safely May 30 (1924) at 10 p.m. I question whether Paul's missionary trips could be much more exciting than the cattle have had. To celebrate the arrival 80 people gathered on our lawn to welcome the cattle. Not to be outdone by the foreigners here, GAMBOGE KAIFENG MARY the following week gave birth to a lovely bull calf, 73 lbs. two days after birth. The Jersey heifer calved some weeks before en route, bringing a heifer calf.

"A few days after the bull calf arrived we invited the Governor of the Province out to see the animals. He was greatly taken with the project we are hoping to develop and a few days ago sent us his check for \$1,000.00 to further the cause."

"It cost us approximately \$800.00 to get the three head of cattle here. This, of course, includes all the expenses for feed and a good deal of additional stuff that we had to pay out because they were on the road so long . . ."

"KAIFENG MARY has several times hit a fraction over 24 lbs. of milk a day, in spite of the hot weather and the long trip. . ."

"We are certainly glad to get the animals, and hope our effort will be crowned with success."

The cow from which KAIFENG KING SYLVIA was born is now in the Kaifeng herd and in spite of the fact that she suffered from a severe attack of rinderpest during the winter, she recovered and in 365 days gave 11,673 lbs. of milk. She is now in her 15th month and is still giving over 20 lbs. of milk a day.

### A Peaceful Province.

From Tungchwan, Szechuen comes the report that prices of commodities are enormously high; small value currency is almost unobtainable. Opium consumption is increasing. Silk spinning, which was the main industry of Tungchwan, is almost stopped and the cocoons are sent down river. Agriculture suffers greatly, workers being taken away and markets closed. Soldiers are quartered in inns, temples and many private houses. They commandeer goods and articles of all kinds, practically at their own sweet will. They seize men to carry loads for them often taking them many days' march from home and leaving them stranded there. Boats and land conveyances are commandeered or chartered so that it is often difficult for ordinary travellers to get accommodation, and the rates are many times higher than they were a few years



ago. Levies of money are made on merchandise and the dwellings of private citizens, rich and poor, for the support of whatever troops are quartered in the locality. Schools are occupied by soldiers; thus education is hindered, and also by the alienation of provincial and local funds, meant for education, to the support of the military. All classes of young men, and even small boys, are enlisted, clad in uniform, and trained to idleness, and to prey on the population.

All this in a province which is practically at peace! Contra the Magistrate here, following the example of the enlightened military governor of the Province, has widened the streets by forbidding the establishment of hawkers' stalls and tables on the roadway, where they used to encroach.

L. W.

### Athletes in Kaifeng.

Whether or not it is true that "China's ideal of a physical man is changing from that of a Confucian scholar to the athletic hero" may have been demonstrated at the North China Athletic meet held in Kaifeng. At any rate there was enthusiasm, athletic achievement and real sportsmanship. Although it was a two days' meet which is apt to get monotonous and disorderly it was generally recognized by those who know most about such things that the events went off in a businesslike way. The committee in charge as well as the judges and all the officials, with the exception of two, were Chinese, and so the chief credit goes to the Physical Directors of North China. "We are members of a dying race" said one of the two foreign members. "Next year's committee is completely Chinese in personel. And as they

have advanced in the organizing sphere, the spirit of good sportsmanship has also improved."

### Are the Chinese Scotch?

The Honan Messenger furnishes this story: "A canny Scot in North China bought a race horse supposed to be past his racing days. He used it for riding for a couple of years and then advertised it for sale. It was bought by a Chinese gentleman in Tientsin for the modest sum of about \$85. After a couple of months the Scot received a letter from the Chinese gentleman enclosing a cheque for \$400, which he explained was the Scot's share of the horse's winnings up to the present time. Now what do you think of that? And yet some people say that the Chinese are like the Scotch! But is it any wonder if they are not? Even the Scotch themselves sometimes are not! For this particular one, who had received the cheque for \$400, felt he had no right to the money, and returned it to the Chinese gentleman!"

### The Youth Movement in Chefoo.

Mr. A. J. Elliot ("Dad" Elliot) well known for his Christian work among the students, spent the autumn in our school, representing what is known as the Youth Movement in America. The report from the Yih Wen School illustrates the sort of work done. "With us, 'Dad' Elliot's work was limited to our Senior High School and Commercial School, where the students are sufficiently up in English to understand his messages, needing practically no interpretation. "Dad" gave us five addresses on the work, methods and ideals of the Youth Movement in America. This movement re-

volves around Christ, and as it has sprung up and organized itself in our school, it has two great purposes. 1. It aims to re-discover Jesus and in so far it is a *back to Christ movement*. 2. It strives to realize the ideals of Christ, not only in the life of the individual but also in all our contacts of life as group touches group. This movement is determined that at all costs the principles of Jesus shall be given expression in the realization of the kingdom, and in so far it is a *forward with Christ movement*.

To do this the movement sets itself to reach three goals. The first goal is individual Christian character, the second deals with the school, where our immediate contacts are made and the third with the wider field of the whole social order. The first has its basis in what Mr. Elliot calls the principles of the movement but we in our school like to call it the Jesus' way. These principles, if adopted will revolutionize human life. They are human rights as against property rights; brotherhood as against strife; co-operation as against competition; justice as against injustice; purity as against impurity; honesty as against dishonesty; democracy as against autocracy; love as against hate and the golden rule as against the rule of gold, in a word Jesus as against Paganism.

These principles, we believe, must become a part of one's life, if we wish to walk the Jesus' way. This can only be done by laying hold of a higher power, which makes for righteousness. To walk this way means a changed-life with changed ideals and purposes. When students, whose lives are thus changed and shot through with the power of God, unite in a mighty movement to reach the

other two goals, the scornful become sober and the skeptical remain to pray.

After "Dad" Elliot had given his messages and had met the outstanding leaders of the school and had emphasized not only the need of personal courage but the absolute necessity of a life linked with Christ, if we wish to lead a great movement with abiding results, we proposed definite propositions for the student body to act upon. (In our Senior School we have two hundred students and about two-fifths are Christians) Seven made a definite decision to become Christians; twenty-five expressed a desire to follow the Jesus' way but were unable now to accept Christ openly because of special difficulties; twenty-nine expressed a determination to follow more perfectly the Jesus' way; eleven dedicated their lives to special Christian work, twenty-five decided to enter study groups to study the four great ideals of the Youth Movement, and forty made the following pledge:

"Realizing that clean and honest government and a truly Christian world depends upon the character of the men that come from our schools, we wish to organize a student movement to make our Yih Wen School student life cleaner and more honest."

This group of forty have already grown to seventy and they have organized to fight gambling, cheating and other evils as well as to enforce rules of hygiene, encourage our voluntary religious services, to create a spirit and a school morale in which uncleanness and vice can not flourish.

The study groups have decided to study the four great expressions of the Youth Movement namely;

1. Abolition of race hatred and prejudice.

2. Christian basis for industry.
3. Christian internationalism.
4. Abolition of war as a method for settling disputes, international and otherwise.

We hope to be able to work out a course along these lines which will become a regular part of the school curriculum.

S. LAUTENSCHLAGER.

#### New Church in Shanghai.

The dedication of the new Seventh-day Adventist church located on Range Road, Shanghai took place November 29. Pastor Irwin H. Evans, Vice-President of the General Conference of Seventh-day Adventists for the Far Eastern Division, preached the dedicatory sermon.

The main auditorium of the new church has a seating capacity of 600. On the ground floor is a guest room, a lecture room, a literature display and reading room, two large school rooms and two dispensary rooms.

The building was planned in such a way as to provide for a close co-operation of the four principle lines of work carried on by the Adventist denomination, evangelistic, educational, medical, and publishing. Its cost, together with that of the lot on which it is built, is Tls. 45,000.

#### Research Fellowship for Study in China.

Through the generosity of Mrs. Willard Straight, a Research Fellowship for study in China has been established, carrying a stipend of \$2,000 a year for three years. The Scholarship is administered by a Committee composed of:—

Roger S. Greene, Director of the China Medical Board, Rockefeller Foundation,

Kenneth S. Latourette, Yale University.  
R. V. D. Magoffin, New York University.

Paul Monroe, Columbia University.  
Mary E. Woolley, President, Mount Holyoke College.

Stephen P. Duggan, Director, The Institute of International Education.

The requirements for eligibility for the Fellowship are as follows:—

(a) American citizenship; both men and women are eligible.

(b) Health certificate.

(c) A Bachelor's degree, together with special study of Chinese subjects, either through residence in China or through graduate or undergraduate study in this country.

(d) A definite purpose to specialize on China with a view to taking as a life work either research in Chinese, or teaching Oriental subjects, or journalism dealing with Far Eastern subjects.

(e) An agreement to give entire time for the duration of the Fellowship to the study of Chinese subjects unless otherwise permitted by the Committee whose names appear above.

NOTE: In case the Fellow does not know the Chinese language sufficiently well for research purposes, he must spend as much time while in China in the study of the language as the Committee shall direct.

A Committee in China will give immediate oversight and direction to the studies of the Fellow appointed.

Application blanks can be obtained from Dr. Stephen P. Duggan, Director, The Institute of International Education, 522 Fifth Avenue, New York City.

#### The Ricksha Mission.

The Annual Report of the Shanghai Ricksha Mission is a romance of service—an appealing story of some of the folksiest men in the world. Half a million men pull rickshas in Shanghai every year. Some remain for but a few weeks, others stay permanently. A group are drawn into the ser-



vice of organized vice of various sorts; most of them are honest laborers for daily bread. Living is precarious and the Ricksha Mission has distributed during the year 91,450 meals, 12,000 Christmas food parcels, 1,880 garments, 2,240 sandals and straw hats, and provided sleeping quarters for 15,750. It is estimated that the 7,200 meetings held have reached 409,000 persons. Two Bible-women are at work in the coolies' homes; an industrial department provides poor women with work, making garments for free distribution; three teachers train the

children in day schools; and the gospel is preached to these workers, their wives and their children. During the influx of war refugees into Shanghai the Mission gave much relief which was gratefully received by the destitute and panic stricken. The Shanghai Mission has reached out to aid similar work in Hankow; and other centers of ricksha traffic—Peking, Tientsin, Nanking, etc., are rendering praise-worthy assistance to these public servants—the ricksha pullers. Very few of these men but know how to return a smile with a smile.

## The World Field

**Educating for Peace.**—A class of American High School boys, most of whom are missionaries' sons, named spontaneously as the great characters of history: "Napoleon, Caesar, Alexander, Lincoln, Jesus, Moses, Hannibal, Pompey, Washington, Edison." World history for them has evidently been written in terms of warfare. Will it always be so?

What has been called the greatest educational effort by the churches in the United States in behalf of permanent peace is being directed among children in the Sunday Schools and young peoples' societies. If we are to have a warless world it will be as the result of education. Christian international ideals must be taught, not sprung. So the World Alliance for Friendship and the Federal Council of Churches are undertaking to teach the children that the settlement of disputes between nations can be brought about by conferences, agreements, and courts of justice if the people of these nations will it.

**Workers' Children's School.**—Near Pawling, N.Y., in hill country is the Manumit School for workers' children. It represents a new experiment in progressive education on the part of progressive labor. A 177 acre farm with well equipped buildings and fifty head of dairy cattle has been leased from interested friends for one dollar a year. Children are admitted from nine to fourteen years of age with the intention later of preparing them for college entrance. Parents are expected to pay the actual cost of attendance, subject to special adjustments. The training given has the advantage of vigorous outdoor life with an atmosphere of freedom, self-discipline, intellectual spontaneity, and spiritual aspiration.

**The Eight-hour Day in Germany.**—For many months the workers in Germany have been fighting unsuccessfully to maintain their eight-hour day. A census of hours worked by some two and a half million workers in seven in-



dustries was taken the middle of May by the Deutscher Gewerkschaftsbund. It showed less than 50 per cent working 48 hours or less per week. The textile and metal industries had fallen farthest below the eight hour standard. Over one-fifth of all the metal workers canvassed were working more than 54 hours a week. The iron and steel manufacturers of the Rhine and Westphalia districts refused to consider the restoration of the three-shift system, stating that the maintenance of the long day is "a necessary result of the experts' report" (which we know as the Dawes Plan). Meantime the Minister of Labor has stated that the Government will enforce the eight-hour day.

**International Fellowship.**—Nothing makes for goodwill like the frank interchange of ideas between men of kindred spirit. This in an international way was done in Buffalo, N.Y., the middle of November when Sir Willoughby Dickinson of England, Prof. Julius Richter of Germany, Prof. Francis Zilka of Bohemia, Mr. Thos. Layton of the Milner Mission to Russia, Sir Henry Simpson Lunn who has been organizing international visits between European countries, Fred B. Smith, W. P. Merrill, Rabbi Wise, Hamilton Holt, Kirby Page and others gathered for a conference on "Contributions to World Peace." The program was arranged by the World Alliance for International Fellowship Through the Churches.

**A Lively Denomination.**—A recent report of the Seventh-day Adventists shows that the denomination is conducting work in 119 countries and is publishing literature in 114 languages and dialects. The world membership is 221,874. This is a gain of 13,103 over the

previous year, a gain larger than the entire membership of the denomination after its first 32 years of work.

The total denominational investment in churches and institutions is G. \$36,903,593.95. The number of church buildings owned by the denomination is 19,954, providing a seating capacity for 333,218, and representing an investment of \$6,444,142.

The total contributions for missionary work during the year 1923 were \$9,196,781.95. This means an average per capita of \$70.55 for members in North America and of \$16.32 for members outside of America.

Fifty-one sanitariums and dispensaries are owned and operated by the denomination, 122 colleges and academies, and 51 publishing houses. The 1923 output of the latter amounted to \$4,067,460.49.

**Philippine Sunday Schools.**—The Sunday School Union in the Philippines reports encouraging progress. Methodists, Presbyterians, Baptists, United Brethren, Disciples and Congregationalists are here working together. Over a thousand Protestant Sunday Schools report an enrolment of 65,500 with 4,818 officers and teachers, and nearly 500 Filipinos taking teacher training courses.

**Financial Slump.**—The general benevolences of the Methodist Episcopal Church for the year closed in November fell off approximately \$5,300,000 from the previous year—a loss of 42%. Only the two women's boards report increased incomes, having raised over \$5,200,000 for Home and Foreign Missions while all other boards raised but \$8,700,000 which is \$10,000,000 less than their budgets called for.

### **Missionaries in Japanese Cities.**

—Of 1,267 Protestant Missionaries in Japan, 1,188 are resident in 81 cities of over 25,000 population, leaving but 79 living among Japan's 46,000,000 rural dwellers.

**Lutherans in Shantung.**—Word comes from the United Lutheran Church Convention in the United States of the decision to buy from the Berlin Missionary Society its entire work in Shantung for G. \$185,000 to be paid in ten annual instalments. This same church proposes to build a college in India for its 106,000 adherents there, and a college for women in the eastern part of the United States.

### **Christian Aspects of Race Relations.**

—At the recent meeting of the International Committee of the Y. M. C. A. in Atlantic City, a session was held on the application of Christianity to the race problem at which time Dr. Will W. Alexander, Director of the Commission on Interracial Co-operation and a Secretary of the Federal Council's Commission on the Church and Race Relations, said: "At the heart of Christianity is a God who is not a tribal God, born from the forests of our savage fathers; nor a national God. We cannot think of God rightly in terms of a 100 per cent American God, guiding jealously the interests of any restricted group. He is the God and Father of our Lord Jesus Christ, the God of all men. Any Christian organization needs to test its religious work by its success in leading men into an experience of this great Father-God. Race prejudice and race discrimination can find no form in the lives of men conscientiously and really related to such a God." Some people "feel that the race question cannot be discussed; it seems to me that the one

thing which it needs is sane, aggressive discussion by Christian men."

In the same meeting Saichi Saito, General Secretary of the Y. M. C. A. of Japan, in speaking of the exclusion of the Japanese by our Immigration Law, recently enacted, said: "We had confidence that a way satisfactory to all concerned could be evolved; then, suddenly without warning, came a statement from Washington that everything had been settled. . . . Is it because the Orient moves too slowly that you hastily drew your conclusions and on the spur of the moment made such momentous decisions?

. . . . I doubt if there is one Japanese among the hundred odd millions around this globe who does not consider it a race problem. . . . To come down to 'brass tacks,' as you Americans say, haven't we been excluded because of our race? . . . Just realize that we too are human—very, very human; that we too have feelings and self-respect, and that, because of the optimistic trend of relationships between the two countries, we are now stunned."

Galen M. Fisher, Executive Secretary of the Institute of Social and Religious Research, in discussing Asiatic exclusion declared: "We must recognize that this issue of racial justice and of appreciation as opposed to discrimination and prejudice is big with baleful potentialities of strife and unless courageously faced will inevitably lead to war. . . . The problem of race adjustment is not to be solved by any ready-made specific and honest men may agree as to principles but may differ greatly as to remedies. Only a thorough-going process of education among the masses of our fellow citizens will make possible a sound public opinion and legislative program."

### **The Pan-Pacific Conference.—**

This Conference, which will take place July 1-15th, 1925, is being organized under the auspices of the Y. M. C. A. The following national Councils are represented on the Organizing Committee: Australia, Canada, China, Japan, Korea, New Zealand, the Philippine Islands and the United States. The scope of the Conference is the elucidation and discussion of the international and interracial relations of Pacific peoples with a view to appreciative understanding leading to wise and right action in the future. It will be limited to matters which vitally concern the Pacific peoples such as problems involved in migration and immigration, problems growing out of the social, commercial and industrial relations, and problems created by religious, ethical and cultural contacts. The membership of the Conference will be about 100, distributed as follows: China, 20, Japan, 20, United States 20, Australia, Canada, Korea, New Zealand, the Philippine Islands, 10 each. Dr. Frank Rawlinson, editor of the *CHINESE RECORDER* will attend and participate in the round table discussions of this gathering.

### **"Educating Toward Peace."—**

Those who wish to follow Armistice Day celebrations with an education program will find in the October number of "Religious Education" a valuable symposium upon the subject, "Educating Toward Peace." It appears from this symposium that the churches are accustomed to follow courses of Sunday School lessons outlined some years in advance, and that this practice, coupled with the fact that most of these series of lessons attempt to cover the entire range of Biblical Material rather than to educate toward definite objectives,

tends to the inclusion of many Old Testament stories whose effect is to stimulate, rather than to inhibit the fighting instinct, and to prevent the introduction of courses whose purpose is to develop a conciliatory spirit and the attitude of goodwill. The use of hymns with martial sentiment and rhythm serves also to emotionalize the belligerent attitude. Young people's societies generally follow a prescribed list of more or less detached topics, although world peace does occasionally find a place in the list. On the whole, the provision made in the churches' educational program for education for peace seems pitifully meager.

In the case of the public schools, a very strong and promising movement toward education for peace had set in even before the war. The situation was most promising for international co-operation in working out an educational program, when the movement was arrested by the outbreak of hostilities. Since the armistice this movement has suffered a set-back by reason of the popular demand for the teaching of patriotism interpreted as identical with nationalism. Earnest efforts are, however, being made to develop courses which will stress international appreciation and goodwill.

The colleges offer a promising field, by reason of the scientific spirit which fosters the free search for truth, irrespective of national boundaries. Yet, on the other hand, the new impulse toward military training is held by some to tend toward a neutralization of what might otherwise be a strong peace sentiment.

One cannot escape the conclusion, on reading this symposium, that in education, as in other areas of our social thinking we are suffering from a confusion of motives,



wavering between a reactionary fear and a genuine desire to move forward the ideal of world-wide fraternity.

**Scandinavian Arbitration Treaty.**

—A treaty providing for international arbitration of all disputes between Scandinavian countries has recently been signed by the governments of Denmark, Finland, Norway and Sweden. According to this treaty an international committee of research and reconciliation shall be appointed whenever there is a dispute between the signatories. In 1922 after considering various proposals from Norway and Sweden the Assembly of the League of Nations passed a recommendation asking members of the League to establish such committees by special conventions. The Scandinavian treaty was drawn up in accordance with this recommendation.

**Russian Refugees.**—Approximately 1,050,000 Russian refugees are scattered throughout Europe, according to a recent report of the International Labor Office. Of this number, 500,000 are in Germany and 400,000 in France, with smaller numbers reported from Poland, Bulgaria, Roumania, Turkey, Belgium and Sweden. There are in addition a large number of refugees located in various Asiatic countries, principally in China. The report states that a large number of these refugees would like to be repatriated, particularly those in Germany, Eastern Europe and China. Most of those located in France have been able to secure work and are not applying for repatriation. The Soviet Government has expressed its readiness to collaborate although it has not been possible to conclude any

formal agreement dealing with the question of repatriation. A proposal is at present being considered for the establishment of a colony in Brazil for several thousand families of Russian refugees now in Germany.

**Theological Research.**—President Ernest DeWitt Burton, of the University of Chicago, in his recent address at the corner stone laying for the new Theology Building, said that the University's Divinity School is not only a professional school but a school of research in the realm of religion, thus testifying to the conviction that scholars are not at the end of their discoveries in this sphere.

"The last generation has seen great progress in the recognition and acceptance of the thought that theology has the same right and duty to make progress by research as astronomy or geology. Relatively to our knowledge of them, the stars and the earth and religious experience are all fixed. Absolutely they are not fixed, but are constantly changing and our knowledge of them is increased not only by a study of their past, which is unchangeable but of those changes which go on under our eyes."

**Federal Council Meeting.**—

Twenty-nine great Protestant communions with an adult membership exceeding 20 million persons sent official delegates to the Fifth Quadrennial Meeting of the Federal Council of Churches—the co-operative agent of the Churches in America—at Atlanta, December 3-9.

These 500 leaders from all over the country discussed together the fight against war, the development of brotherhood in industry, race relations, prohibition, evangelism and similar vital questions.



## Notes on Contributors

Rev. C. G. SPARHAM has been a missionary of the London Missionary Society since 1884. He is now the Secretary of the China Advisory Council of that Society. He is a member of the National Christian Council.

Rev. K. T. CHUNG, B.A., is a member of the Chung Hua Sheng Kung Hwei. For five years he was rector of St. Paul's Church, Nanking, and two years rector of St. Peter's Church, Shanghai. He is now a secretary of the National Christian Council.

CORA E. SIMPSON, R.N., is a member of the Methodist Episcopal Mission. She came to China in 1907. She is the Founder of the Florence Nightingale School for Nurses and Midwifery, the first registered nurses' school in China, and the Nurses' Association of China. She is a member of the Executive Committee of the Council on Health Education and she will be the delegate to the International Congress of Nurses at Helsingfors, Finland, for 1925.

SIDNEY G. PEILL, M.B., Ch.B. (Edin.) is a member of the London Missionary Society. He arrived in China in February, 1906, and in 1907 was appointed to medical missionary work in Tsangchow where he has been located, excepting when rendering temporary assistance at the Union Medical College, Peking, in 1914.

CLARENCE H. ROBERTSON, B.Sc., B.M.E., M.E., is connected with the National Committee, Y.M.C.A. He has spent 22 years in China. He spent eight years in local Y work and in teaching. For the past 14 years he has been lecturing under the Lecture and Research department of the Y.M.C.A. and is widely known for his popular presentation of scientific subjects.

Rev. A. SYDENSTRICKER, B.A., D.D., is a member of the Southern Presbyterian Mission. He has been in China 44 years, most of which time has been spent in educational and evangelistic work. He is now connected with the correspondence Department of the Nanking Theological Seminary.

FU-LIANG CHANG, Ph.B., M.F., is a returned student. Since his return in 1915 he has been connected with the College of Yale in China, Changsha. He is the Dean of the Middle School and teaches Forestry and Botany.

WILLARD MERRITT PORTERFIELD, Jr., B.A., M.A., is a member of the American Church Mission. He is the Professor of Biology in St. John's University, where he has spent eight years.

## Personals

### BIRTHS.

#### NOVEMBER:

18th, at Antung, South Manchuria, to Mr. and Mrs. N. Ostergaard, Danish Mission, twin boys.

27th, at Nanking, to Mr. and Mrs. Guy W. Sarvis, a son, Alva Taylor.

### DEATHS.

#### NOVEMBER:

11th, at London, England, Mrs. A. Bland, C.I.M.

#### ARRIVALS.

#### OCTOBER:

4th, from U.S.A., Mr. and Mrs. A. O. Long and family, Y.M.C.A.

7th, from U.S.A., Mr. and Mrs. E. H. Munson and family, Mr. and Mrs. L. M. Sears, Y.M.C.A.

16th, from U.S.A., Mr. and Mrs. W. W. Cline and family, Y.M.C.A.

24th, from India, Miss D. C. Joynt, C.M.S.

26th, from U.S.A., Mr. and Mrs. G. A. Fitch and family, Y.M.C.A.

#### NOVEMBER:

1st, from England, Dr. Lily G. Iliff, Miss M. Garnett, Major F. W. Iles, (all new), Miss M. E. Goudge, C.M.S.

8th, Rev. and Mrs. H. Eugene Davis and four children, Dr. and Mrs. Thorngate and one child (new) S.D.B.

14th, from Sweden, Mr. and Mrs. S. A. Wallin, Mrs. A. G. Waern and two children, H.F.; from Germany, Miss E. K. Lotz, (new), G.C.A.M.; Miss A. R. Hinz, Miss M.S.L. Klenert, Miss E. B. Reisser, Miss M. Zwanzger, (all new), L.; Mr. and Mrs. Röhm, Mrs. H. Pfannemüller, G.C.A.M.

17th, from Britian, Mr. and Mrs. E. Y. Scarlett, (new) L.M.S.; Miss D. I. Curtis, B.M.S.; Miss M. I. Weate, Dr. Mary Ellison, Rev. E. L. Phillips, Rev. G. A. Young, Rev. A. K. Bryan, Miss G. M. Hickson, Miss C. Birrell, (all new) B.M.S.; Miss Lower, E.B.M.; Lieut. Col. and Mrs. Barnett and one child, (new), Miss Newton, Miss Gillam, S.A.; Miss E. Prentice, C.M.S. (new).

21st, from U.S.A., Miss Houston, Miss Kelly, A.B.C.F.M.

22nd, from America, Dr. Marguerite Everham, A.B.F.M.S.

24th, from Canada, Bishop White, Dr. and Mrs. Struthers and three children, P.C.C.

29th, from Britain, Mr. I. B. Tayler, L.M.S.

#### DECEMBER:

3rd, from Britain, Miss E. E. Owers, (new), L.M.S.; from U.S.A., Miss Blanche Myers, (new), A.C.M.; Miss Maybelle Danuser, Miss E. Hoag, (new), Y.W.C.A.

4th, from England, Miss Gardner, Miss Crawford, (all new), I.P.; Mr. and Mrs. C. Freeman Davies, Mr. J. A. Dunachie, (new), C.I.M.; from Sweden, Mr. A. Johansson, (new), H.F.; Miss I. M. Nilsson, Miss K. Virfelt, (all new), Swed. Alliance Mission, Mr. and Mrs. A. Hahne, Miss L. M. Nylin, S.M.C.

5th, from America, Dr. and Mrs. Thornton Stearns, and one child, P.N.

6th, from America, Miss Alice L. Smith, Miss Edna Fuller, Miss Ruth Jayne, Miss Edna Merritt, Miss Frances Milnes, Miss Frances Meader, Miss Ellen Studley, Miss Maggie May Prentice, Dr. Miriam Pool, Miss Emma W. Wilson, (all new), Dr. C. A. Felt, Miss K. Felt, M.E.

7th, from U.S.A., Miss Johnson, Miss Shirley, (new), L.U.M.; Rev. and Mrs. E. H. Cressy, A.B.F.M.S.; from Canada, Miss M. Higgins, C.M.S.

8th, from England, Miss E. M. Baker, (new), C.M.S.

#### DEPARTURES

##### OCTOBER:

25th, for U.S.A., Mr. and Mrs. Snyder, R.C.U.S.; Deaconess Fuller, A.C.M.; Miss Ellen A. Jarvis, Miss C. Warner, Rev. and Mrs. A. Hansen and two children, C. & M. A.; Miss M. Mayo, A.G.

28th, for England, Mr. and Mrs. Dempsey and one child, W.M.M.S.; Mrs. Merrington, C.M.M.L.

31st, for England, Miss A. Hunt, Miss H. E. F. Withers, C.I.M.

##### NOVEMBER:

1st, for England, Mr. and Mrs. Mole and four children, U.F.S.

6th, for America, Miss Mary J. Stewart, P.N.

8th, for U.S.A., Dr. and Mrs. F. A. Keller, C.I.M.; Miss Orvia Proctor, Miss Gladys Harger, M.E.W.F.M.S.

11th, for England, Miss F. E. Coombs, B.M.S.

15th, for Britain, Miss F. E. Reynolds, L.M.S.

21st, for Britain, Mrs. and Miss Greig, L.M.S.; for America, Rev. and Mrs. J. H. Judson, P.N.

22nd, for America, Miss Alice Wilcox, M.E.W.F.M.S.; Miss E. W. Riebe, A.C.M.

##### DECEMBER:

8th, for Britain, Miss E. O. Dowsett, L.M.S.

9th, for Britain, Dr. and Mrs. E. F. Wills, Miss Wills, L.M.S.; for U.S.A., Dr. Crumpacker, C.B.M.; Mr. and Mrs. Wedderburn, and three children, U.F.S.

